Young China

Mabel Gardner Kerschner

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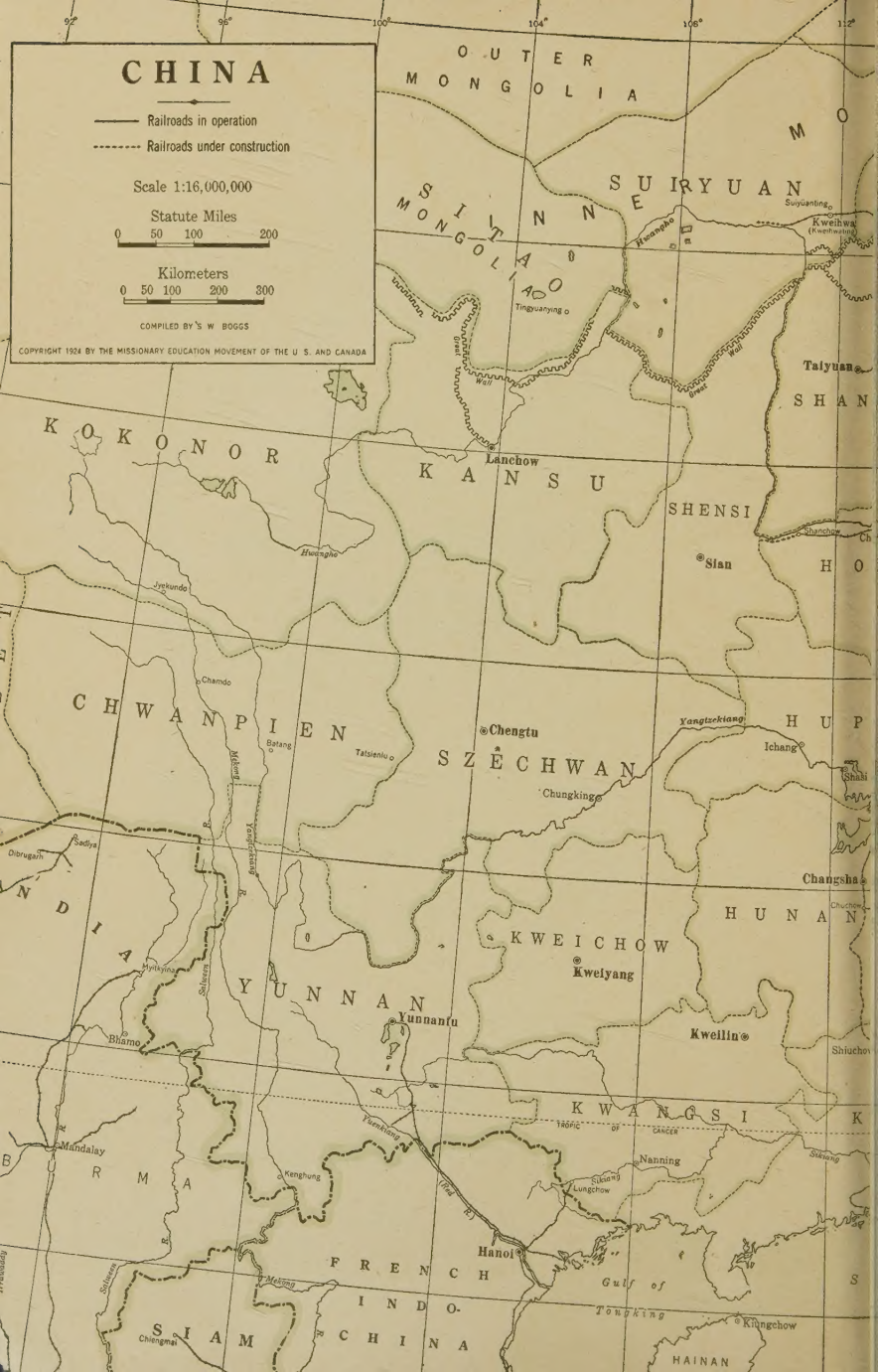
FIRST CONGREGATIONAL CHURCH

DANA AND DURANT
BERKELEY, CALIFORNIA


CHINA
Railroads in operation
Railroads under construction
Scale 1:16,000,000
Statute Miles
0 50 100 200
Kilometers
0 50 100 200 300
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OUTER MONGOLIA
SUIYUAN
SINKIANG
MONGOLIA
Suiyuanting
Kweihwa
Huangho
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Yangtzekiang
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Chungking
Sadiya
Dibrugarh
Changsha
Chuchow
HUNAN
KWEICHOW
Kweiyang
Myitkyina
Salween
YUNNAN
Yunnanfu
Blamo
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Shiuchow
KWANGSI
TROPIC OF CANCER
Mandalay
BURMA
Kenghung
Nanning
Lungchow
Hanoi
FRENCH INDO-CHINA
Gulf of Tonkking
Mekong
Chiengmai
SIAM
Kiungchow
HAINAN

JEHOL
FENGTIEN
MANCHURIA
KIRIN
Changchun
Kirin
MARITIME PROVINCE
Vladivostok
Mukden
Kyongyong
SEA OF JAPAN
Chengteh
Chinchow
Newchang
Peking
CHINCHAO
Tientsin
Gulf of Pechihli
Gulf of Liaotung
Dairen
Port Arthur
"Korea Bay"
Wonsan (Gensan)
KOREA
Seoul
Strait of Pechihli
Cheefoo
Weihaiwei (Br.)
Tsinan
SHANTUNG
Kiaochow
Tsingtau
YELLOW SEA
Pusan
Mokpo
Shimonoseki
Nagasaki
Kagoshima
Kyoto
Haichow
Suchow
KIANGSU
ANHWEI
Chinkiang
Tungchow
Nanking
Wusih
Soochow
Shanghai
EAST CHINA SEA
Wuhu
Anking
Hangchow
Ningpo
Kiukiang
CHEKIANG
Nanchang
Wenchow
RIU KIU ISLANDS
LU-CHU ISLANDS
PACIFIC OCEAN
FUKIEN
Foochow
FORMOSA STRAIT
Taihoku
Amoy
Swatow
TAIWAN (FORMOSA)
Tainan
PHILIPPINE ISLANDS
SIBERIA
HEILUNGKIANG
MANCHURIA
KIRIN
ALTAI
OUTER MONGOLIA
CHAHAR
JEHOL
SINKIANG
KANSU
SUIYUAN
INNER MONGOLIA
CHIHLI
SHANSI
SHANTUNG
YELLOW SEA
KOKONOR
SHENSI
HONAN
ANHWEI
KIANGSU
EAST CHINA SEA
TIBET
CHWANPIEN
SZECHWAN
HUPEH
NEPAL
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Provinces, Special Administrative Districts, and Outer Territories
FRENCH INDO-CHINA
SIAM
HAINAN
PHILIPPINE ISLANDS

Young China

A Handbook for Leaders of Intermediate Groups

Mabel Gardner Kerschner

If you would read the cover design, begin at the upper right-hand corner and read down, then read the middle line, and then the left-hand line. Doing so, you will know how to read with the Boy Scouts of China their motto:

"LOVE GOD—LOVE YOUR NATION—LOVE MAN"

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of the United States and Canada
New York

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TO THE LEADER

This manual for leaders of Intermediate groups [1]—Intermediate classes in the Church School, Intermediate missionary societies, Intermediate Christian Endeavor societies, and other similar organizations—is primarily a list of "Activities" which should further the development of friendship with China. With the conviction that friendship grows through active participation in the life of others more than through the mere knowledge of facts about them, there have been suggested plans for group enterprises in the carrying out of which it is believed there will be fostered those attitudes of love and goodwill and those acts of helping and sharing which characterize the "missionary-minded" Christian. Furthermore, these activities are real and legitimate responsibilities—planning a service of worship, making a missionary budget, providing recreation for the church and community—which Intermediate boys and girls should be assuming in the work of their church.

Before undertaking to guide the boys and girls, we as leaders must square our own thinking as to what we mean by the "missionary mind." We must come to realize that missionary work is not a matter of geographical location, but rather an attitude toward all living. It will not do to think kindly of our brothers across the sea, and then treat unkindly our neighbor or schoolmate of foreign birth. Nor will it be an adequate expression of brotherliness to send gifts to a mission in China and then show lack of Christian courtesy to the Chinese laundryman or restaurant keeper around the corner. "We must face the fact that while we talk about the brotherhood of man and the Fatherhood of God, only too often our missionary work has been touched, if not imbued, with the spirit of patronage; too seldom with the free brotherly

[1] With modification it may be used with Junior or Senior groups.

spirit of sharing all our good things, our advantages, and our fun with those whose opportunities are not quite so full as ours." It follows that the aim of all missionary education is not the development of a mind that will be led to pity, and occasionally to give, but the quickening of brotherly behavior, with all that brotherly behavior implies, toward the members of all races and groups.

What Is an Intermediate?

A thirteen-year-old girl in attendance at a summer school at Northfield, when asked by her father how she liked the school, replied: "Pretty well; only I feel so funny. Everybody is talking about children and adults, and I don't know whether I'm a child or an adult." She had a painful feeling of "not belonging." To this period of not belonging—those years between twelve and sixteen—we have given the nondescript term, "Intermediate." In the modern grading system of the public schools, —six years of grade school, three years of Junior High, and three years of Senior High,—the Intermediate would correspond to the Junior High group.

As leaders we will do well to bear in mind certain outstanding characteristics of this period of life: increased intellectual capacity, vivid imagination, inconsistency in ideals and actions, pronounced impulse to associate with others (the "gang"), and the growing disposition to participate in cooperative activities ("team-play"). It will be apparent that this is an opportune time for missionary education. An awakened interest in others makes the Intermediate responsive to a study of the lives of other peoples; the newly developed social spirit makes him eager to make contacts with boys and girls of other lands and to have some share in their lives; his enthusiasm for heroes finds satisfaction and noble outlet in the lives of the great missionary and native Christian heroes; and his increased capacity for loyalty leads him

naturally into the opportunities for self-forgetful service to the church in its community and in its international activities.

Since the Intermediate's life and experiences are drawn for the most part from the home, school, play, church, and, possibly, from work, he will be most interested in these same phases of the lives of other peoples. However, since he must soon be prepared to face industrial conditions, political issues, and industrial relationships, a small beginning in touching upon these questions has been made. Care has been taken to avoid dangerous contrasts and generalizations. Nothing could be more unfair than to have the boys and girls get the impression that all Chinese homes are mud huts with thatched roofs, that all Chinese women have bound feet, or that girl infanticide is common in China today.

Methods with Intermediates

The method of procedure is always dependent upon the specific group. But there are certain methods which have been proved to be particularly well adapted to the needs and interests of the Intermediate boy and girl. These in the order of their educational value are:

1. *Direct contacts with other groups.* This may be brought about, for instance, by entertaining a group of Chinese children, a Chinese student, or a missionary. The exchange of letters and gifts with groups in China will also furnish desirable direct contacts. *See* Activities I and IX.

2. *Dramatizations and Impersonations.* In the development of an appreciative understanding of an individual or group, there is much value to be found in living through the life of the other in imagination and dramatic action. Boys and girls may slip into the character of another and gradually become so conscious of the fact that theirs is not the only way of living and thinking, that in-

stead of growing antagonistic to people who are different, they become sympathetic and gain an appreciation of their differences.[1]

Leaders of Intermediates must remember that in early adolescence the boy and girl are particularly self-conscious. Dramatization will help them to overcome this self-consciousness by centering their attention on the character they are portraying rather than on themselves. The leader can aid materially in overcoming it by interjecting carefully phrased expressions, such as, "Now put yourself in the person's place"; "How would the person whose place you are taking have said that?" and so forth.

Dramatization carries with it the greatest value when the production is original. An article by Dr. Herbert W. Gates, in the *Church School* of March, 1924, furnishes a splendid illustration of what Intermediates can do along this line. It gives the story of the way in which one boy interested five other boys in the production of a missionary program for the Church School. After he had asked many questions about what would go into such a program, he was given the entire set of materials furnished by the foreign boards for the study of Japan in order to see what he would make of them. He came back the next day, asking for a complete story of Neesima, and said, "We ought to make a play out of that." Under the leader's guidance the play was worked up by a small group to which others were added after the general plan had been drafted. Each character wrote his own part and was responsible for his properties. Dr. Gates summarizes the whole activity in this way: "The point of the whole thing is not whether six boys have written a better play than anyone else would have produced. The point is that by their own efforts they have written the life-giving story of Neesima into their own experience more

[1] An illustration of this is given by Miss Elizabeth Edland, in "Why Dramatize," an article which appeared in *The Church School*, June, 1921.

effectively than anyone could have done it for them. . . . Ready-made programs have some value for the purpose of giving instruction and even arousing interest on the part of the hearers, but for the enjoyment of fellowship in a common cause, for character-building, and for the most inspiring results, the home-made program is far better."

The following general steps should be followed in dramatizing any story or account:

1. Decide what scenes or actions are most outstanding.
2. List the characters in these, and note the part each played.
3. Have the group decide who will take the parts of the characters and let them work out the dramatization together. This may be done at the regular sessions. It will need to be worked over and rearranged until a satisfactory presentation of the story or account has been arranged.

The following are possible dramatizations of the accounts in the first two chapters of *Torchbearers in China:*[1]

LIFE OF ROBERT MORRISON

Chapter I

Scene 1. Office of an American merchant in New York. Morrison is requesting passage to China.

Scene 2. Morrison's humble home in China. Morrison is seated at a desk, which is littered with the papers of a manuscript upon which he has been working. He is writing a letter home. He finishes it and reads it aloud. In it he has described his arrival in China, conditions there, and his work on the manuscript. As he finishes, a representative of the East India Company comes in to offer him the post of chief translator. He refuses the position.

[1] Detailed information as to publisher and price of every book, play, and pamphlet mentioned in this book will be found in the Reading List, pages 12-17.

Scene 3. Room in Morrison's home. He is reclining on a couch, or lying back in an easy chair. About him are his twelve converts. He tells them of his fear that he will not be with them much longer. They relate all that he has done for them, and express their gratitude. Morrison urges them to "carry on."

THE MEN OF THE GREAT COLD MOUNTAINS

Chapter II

Scene 1. Adams's humble home. Arrival of the men of the mountains. After the conversation based on the account, Adams writes the letter to Samuel Pollard and starts the men on their way back to the mountains.

Scene 2. Villagers grouped about a fire, planning for the coming of Samuel Pollard.

Scene 3. Pollard's home. Arrival of the men of the mountains with their request. Pollard's reply.

Scene 4. Mission compound. Pollard teaching from the Bible. After Pollard leaves, the men converse about a reported rumor to take his life.

Scene 5. In front of the mission church. The scene might open with the singing of a hymn back of the stage. At its close, the members of the small congregation might cross the stage as if returning home from church. One group might linger in conversation, which might begin in some such way as: "I could think of nothing in church today but of our departed friend." A younger member of the group might respond, "I only wish that I had become a Christian earlier so that I might have been associated with him here." The conversation might then bring in a review of the big things which Pollard did for these men of the mountains and for all China, following the account in the book.

This is not an arbitrary arrangement of scenes; many better ones may suggest themselves. It merely furnishes an illustration of the ease with which the accounts in *Torchbearers in China,* and similar accounts, may be dramatized. Some will lend themselves best to dramatizations in "one act." In dramatizations with boys and

girls it is well never to act out bandit or murder scenes, but rather to refer to these actions in conversation.

3. *Stories.* Little need be said about the value of the story. It has already won its place. It is another means by which an Intermediate can project himself into the life of another person, another group, or another race, and by which there may be created in him a desire to share his many advantages with others who have fewer. This is the ultimate aim of missionary education. Hero stories undoubtedly have the greatest appeal for boys and girls of this age.

4. *Hand-work.* There is a warning in connection with hand-work which we as leaders must ever bear in mind; namely, that we do not think of it as mere "busy" work—something with which to fill in time. We must be willing to apply to all we do these tests: "Is it usable?" "Has it been made for a worthy purpose?" "Is it a fair representation of the thing it is intended to portray?" With such standards to guide us, we will not make representations of another country that will be crude and will leave a false impression.

It is likely that most of the hand-work in connection with this study will consist of making posters, maps, invitations, decorations, and costumes for some specific use. Under legitimate hand-work will also come the making of usable gifts. It matters not how inexpensive these may be, so long as the boy or girl gives himself or herself with the gift.

5. *Games.* This provides another means for entering into the life of *Young China.* It fosters a brotherly feeling to realize that boys and girls on the other side of the world, although differing in customs and language, share the universal joy of play.

6. *Discussions and Reports.* Reports, when they are the result of research and study on the part of the boy and girl, have great educational value. But of still greater

value is the discussion, for it demands not only research and study, but real consecutive thinking and forming judgments. Moreover, if the questions for discussion are vital, the boys and girls will become acquainted with, and begin to form opinions on, the living problems of China and of the Christian Church in its missionary enterprise. In short, they will come to feel that they have been "let in on" the problems of the international Christian, and that they have a share in the work of solving them.

How to Plan the Whole Course

At the very beginning it is desirable that the boys and girls feel that it is their group; that the leader is with them to help and advise, but not to dictate or do their work. The responsibility is theirs. Therefore, they must choose the Activities which they wish to carry on. As many activities may be undertaken as there is time and desire. The whole group may carry out one activity at a time; or, if the group is large or the boys and girls desire it, it would be advisable for them to sub-divide and carry on several activities at the same time. While the list of activities in this handbook is merely suggestive, rather than arbitrary or exhaustive, the leader who is planning to have the group carry on the work with the "Activity" as the basis should read and study carefully all the activities suggested here. Only the first three are given in detail.

In carrying out these activities, there will, of course, be need for fact material. This material has been supplied in the latter section of the book, and has been arranged topically for the benefit of those who wish to plan topical programs. Statistical material has also been given to aid in making posters. Some of the material may seem at first glance to be too advanced. This will appear not to be the case when we realize that the boys and girls may

be planning programs for their parents and for church members. In the same way, some of the material may seem too elementary, but it must be remembered that such material will be needed, should it be decided to give a party for the children, or to carry out similar activities. No "hero" accounts have been included because these are adequately and abundantly supplied in the Intermediate reading book, *Torchbearers in China.*

It will be recognized that in the limited number of pages allowed this handbook, it has been impossible to supply an exhaustive amount of fact material. Enough has been given to enable the leader to help the group to carry out the activities suggested in the handbook, but it will be evident that, without other books, no intensive study and research can be made by the boys and girls. It is therefore urged that as many as possible of the recent books on China be assembled for the use of the leader and the group. Those suggested on pages 12-14 may be secured from your denominational headquarters at reasonable prices. It must be borne in mind that adequate materials are necessary for adequate work, and that assembling a missionary library for the use of the boys and girls of our churches is a worthy missionary enterprise in itself. It is suggested that the Woman's Missionary Society, the Church School Association, or interested individuals be challenged to furnish the necessary material for the thorough Christian education of their boys and girls. It is their missionary responsibility.

It will help in initiating these activities to have a request (written or personally presented) from the Church School, the Church Board, the minister, or others, asking the assistance of the group in carrying out the missionary program of the church. This might be done somewhat as follows. At the first meeting, the minister might be present and might express the desire that the

group take over a Sunday evening church service or prayer-meeting (*see* ACTIVITY I); or plan and carry out a Chinese Publicity Campaign (*see* ACTIVITY VIII). No decision should be made immediately. After he has gone, the leader might read a written request from the Church School superintendent, stating that this is the year when all the churches are studying about China, and that the Church School Board would appreciate it if this group would take charge of a series of opening services in the Church School (*see* ACTIVITY II). There might also be a letter from a Chinese missionary, or a copy of such a letter might be secured from the denominational foreign mission board, stating definite needs which such a group could supply. After all these requests have come in, ask the boys and girls to make suggestions of things which they would like to do. List these suggestions and add as many as may be desirable of those suggested in the handbook. From the resulting list, have the group choose the activity or activities which it will undertake immediately. Others may be begun as the work proceeds.

How to Plan One Session

There are no set programs or any fixed arrangement of facts that must be crammed into the minds of the boys and girls. Rather, the leader should think of the activities of the group—the preparation for the public meeting, the series of worship services for the Church School, the "At Home," and so forth—as the real program. The group should meet as often as is necessary for the accomplishment of the task in hand. Begin each session by taking up the work where it was dropped at the preceding session. At the beginning, the close, or at any appropriate time, it would be most desirable to have a period of worship. And it would add interest to close the session with Chinese games and Chinese stories and legends.

For a possible plan for one session's work, see Activities I, II, and III.

It is to be understood that this is not an arbitrary order of procedure, but may and should be varied from session to session.

Scripture Readings

The members of the group may read through certain sections of the Bible (particularly the Gospels and Paul's letters), and select readings that express the missionary spirit. This research may take place at the sessions or at home. Plan for a period in the session when the boys and girls may read the passages chosen and tell why they were chosen. These verses may be used in any worship services conducted by the group. Following are a few suggested readings from the Gospels, but the list is by no means exhaustive:

Matt. 5:43-48; 6:1-5, 9-16; 9:35-38; 18:7-14; 25:34-46; *Mark* 10:23-31; 16:15; *Luke* 6:37-46; 9:46-48; 10:25-37; *John* 21:15-18.

In connection with this study, see "Scripture Readings" in this book, page 88.

Hymn Suggestions

The group may make a hymn book of "World Fellowship Hymns." This may be started in scrap-book form, and, if desired, it may be printed later. Among the hymns that may be included are: "In Christ there is no East or West"; "Hail to the brightness of Zion's glad morning"; "Fling out the banner"; "We've a story to tell to the nations"; "Faith of our Fathers"; "O Master, let me walk with Thee"; "Where cross the crowded ways of life"; "When my heart with joy o'erflowing."

Original hymns in China are few. A collection of original hymns is now being made, but it will be some

time before the work is completed. Among the familiar and popular hymns in use in the Chinese Church are: "Rock of ages"; "Nearer my God to Thee"; "Jesus lover of my soul"; "My faith looks up to thee"; "All hail the power of Jesus' name."

Materials for the Course

It is impossible to give a complete list of necessary materials. The "Activities" undertaken will determine the specific needs. In the following book lists and throughout this book, publications of the Missionary Education Movement are indicated by the initials "M.E.M.," and those of the Central Committee on the United Study of Foreign Missions by "C.C." Such publications are prepared by these interdenominational bodies for the mission boards, and orders for them should be sent to the literature department of your own mission board or denominational publishing agency. The prices of such books are 75 cents in cloth binding and 50 cents in paper binding with the exception of those titles for which other prices are given.

Necessary Materials

BOOKS ON CHINA

Torchbearers in China. Basil Mathews. M.E.M.

Chinese Lanterns. Minna M. Meyer. C.C.

China and Her Peoples. Lena E. Johnston. George H. Doran Co., New York. $1.50.

It is recommended that as many copies of these three books be procured as is possible, especially of *Torchbearers in China.* And although this handbook, *Young China,* has been planned for the use of the leader, it would be well to have on hand a number of additional copies for the use of the boys and girls who are doing research work.

PICTURES

Picture Sheets: "Chinese Snapshots" and "Chinese Boys and Girls." M.E.M. 25 cents each.

STORIES

The following "Here and There Stories." Order from 503 Congregational House, Boston. Five cents each.

"American Magic," Seabury.
"Exalted Mountain," McConnaughey.
"How a Chinese Boy Honored His Father."
"Making Money," Chandler.
"The Hundred-Yard Dash," Kelsey.
"The Story of Precious Gem," Sewall.
"How Precious Pearl Became a Teacher," Ward.
"Fourth Happiness," Horn.

Procure also pamphlets, year-books, etc., published by your own and other denominational mission boards.

MAPS OF CHINA

Wall Map. Shows all Protestant mission stations. Index of societies and stations. Size approximately 38 x 48 inches. 60 cents.

Large Outline Map for wall use. About 28 x 32 inches. 25 cents.

Small Outline Maps for individual use. About 11 x 14 inches. Per dozen, 25 cents.

GENERAL MATERIALS: Bibles, geographies, blackboard, paper, pencils, scissors, paste, cardboard, and other materials for mounting pictures and making posters.

Desirable Materials

China's Real Revolution. Paul Hutchinson. M.E.M.

Chinese Ginger. Catherine A. Miller. M.E.M. 50 cents.

Chinese Lanterns. Minna McEuen Meyer. C.C.

Friendship Center in China. Wilhelmina Stooker and Janet Hill. M.E.M. 50 cents.

In China Now. J. C. Keyte. George H. Doran Co., New York. $1.50.

Ming Kwong. Mary Ninde Gamewell. C.C.

New Life Currents in China. Mary Ninde Gamewell. M.E.M.

The above are the most recent interdenominational study books on China and form a body of reference material that each leader should have available if possible.

Children at Play in Many Lands. Katharine Stanley Hall. M.E.M. 75 cents.

Chinese Fairy Stories. Norman H. Pitman. T. Y. Crowell Co., New York. $1.50.

Honorable Crimson Tree. Anita B. Ferris. M.E.M. Boards, 60 cents; paper, 40 cents.

Hymnal for American Youth. H. Augustine Smith. Century Co., New York. $1.00.

Missionary Program Material. Anita B. Ferris. M.E.M. $1.00.

Twins Travelogues: China. Welthy Honsinger. Abingdon Press, New York. 50 cents.

Yarns on Heroes of China. W. P. Nairne. Association Press, New York. 50 cents.

DRAMATIZATIONS

"At Broaden-the-Knowledge Court." Woman's Board of Missions. 503 Congregational House, Boston.

"Canton Pearls." A three-act play. Jean C. Paxton. Womans Press, 600 Lexington Avenue, New York. 50 cents.

"Neighbors Not So Far Away." Includes three short plays: "The Sincere Women's Club"; "A Painted Doll or a Good Sport"; "What the Freight Decided." These are especially suitable for a group made up of mothers. Womans Press, 600 Lexington Avenue, New York. 50 cents.

"Our Overseas' Work." A pamphlet of dramatizations and impersonations. The American Board, 14 Beacon Street, Boston.

"The Stupidest Girl in School." The American Board, 14 Beacon Street, Boston.

MISSIONARY WORLD MAP

A new wall map 98 x 41 inches. Printed in colors showing principal political divisions. An attractive map for church, Sunday-school, or study class. Cloth, $3.75; paper, $2.00.

MAGAZINES

Everyland (especially March, 1914); *National Geographic; Asia; Missionary Review of the World* (especially China number, October, 1924); *China Review.*

See also lists of plays and the catalogues of the recent publications of the M.E.M. and the various denominational boards.

HAND-WORK

"Chinese Home Cut-out." M.E.M. 50 cents.

Sources for Stories

China's Real Revolution, page 60.
Chinese Fairy Book, The. Wilhelm. Stokes, New York. $2.50.
Chinese Fairy Stories.
Chinese Lanterns, page 31.
Chinese Wonder Book, The. Pitman. Dutton, New York. $2.50.
Fairy Tales From Far and Near. Pyle. Little, Brown & Co., Boston. $2.00.
"Here and There Stories."
Honorable Crimson Tree, The.
Missionary Program Material, pages 66-70.
"Son-of-a-Tiger and other Fairy Tales." [1]
Stories of Brotherhood, page 70.
Twins Travelogues: China.
Wonder Tales from Tibet. Jewett. Little, Brown & Co., Boston. $2.00.

Supplementary Reading

Childhood and Character. Hugh Hartshorne. Pilgrim Press, Boston. $2.00.
Dramatization in the Church School and *The Dramatization of Bible Stories.* Elizabeth E. Miller. University of Chicago Press, Chicago. $1.25 each.
Following the Dramatic Instinct. Anita B. Ferris. M.E.M. 75 cents.
Mission Study Through Educational Dramatics. Helen L. Willcox. M.E.M. 25 cents.
Training World Christians. Gilbert Loveland. Abingdon Press, New York. $1.25.
Use of the Story in Religious Education. Margaret W. Eggleston. George H. Doran Co., New York. $1.50.

[1] Pamphlet. Order from 416 Schaff Building, 1505 Race Street, Philadelphia.

General Reading List

Bells of the Blue Pagoda. Jean Carter Cochran. Westminster Press, Philadelphia. $1.75.

Changing Chinese, The. Edward A. Ross. Century Co., New York. $2.40.

China and Her People. 2 vols. Charles Denby. L. C. Page Co., Boston. $3.00.

China Mission Year Book. 1923. Committee of Reference and Counsel, 25 Madison Avenue, New York. $2.50.

China's Place in the Sun. Stanley High. The Macmillan Co., New York. $1.75.

China Today Through Chinese Eyes. George H. Doran Co., New York. $1.25.

China Yesterday and Today. Edward T. Williams. T. Y. Crowell Co., New York. $4.00.

Chinese Boy and Girl. Isaac T. Headland. Fleming H. Revell Co., New York. $1.75.

Chinese Characteristics. Arthur H. Smith. Fleming H. Revell Co., New York. $2.00.

Chinese Mother Goose Rhymes. Isaac T. Headland. Fleming H. Revell Co., New York. $1.75.

Chinese Nights Entertainments. Stories of Old China. Brian Brown. Brentano, New York. $2.00.

Christian Education in China. Committee of Reference and Counsel. 25 Madison Avenue, New York. $2.00.

Civilization of China, The. Herbert A. Giles. Henry Holt Co., New York. 50 cents.

Foreign Magic. Jean Carter Cochran. M.E.M. $1.50.

Glimpses of China and Chinese Homes. Edward S. Morse. Little, Brown and Co., Boston. $1.50.

History of Chinese Literature. Herbert A. Giles. D. Appleton Co., New York. $2.50.

Home Life in China. Isaac T. Headland. The Macmillan Co., New York. (Out of print but may be found in some missionary libraries.)

Mook. Tales about a Chinese Boy and His Friends. Evelyn W. Sites. C.C. (Out of print.)

Myths and Legends of China. E. T. C. Werner. $8.50. May be found in some libraries.

Notable Women of Modern China. Margaret E. Burton. Fleming H. Revell Co., New York. $1.50.

Shanghai Sketches. Jane S. Ward. Womans Press, New York. 30 cents.

Sketch of Chinese History. F. L. Hawks. Pott, Keely and Walsh, Shanghai.

Staff Year Book of the China Y.W.C.A. Womans Press, 600 Lexington Avenue, New York.

Stories of Brotherhood. Harold B. Hunting. M.E.M. Cloth, 60 cents; paper, 40 cents.

Street of Precious Pearls, The. Nora Waln. Womans Press, New York. 75 cents.

Swinging Lanterns. Elizabeth C. Enders. D. Appleton Co., New York. $2.50.

Village Life in China. Arthur H. Smith. Young People's Missionary Movement. (Probably out of print; may be found in some missionary libraries.)

When I Was a Boy in China. Yan Phou Lee. Lothrop, Lee and Shepard Co., Boston. $1.25.

ACTIVITY I

Entertaining a Guest

Entertaining a Chinese student or missionary, a denominational secretary, or anyone who can tell about China.

If at all possible, make this a public meeting—a Sunday evening service, a prayer meeting, or a special evening.

Have the group make all the arrangements. They should (1) write to the missionary or secretary, first reserving a date and later stating what they wish him or her to speak about in particular; (2) make out the entire program in detail; and (3) familiarize themselves with the procedure for carrying it out. These plans may be made by the whole group working as one committee,

or they may divide themselves into a number of committees. Possible committees would be:

1. Publicity. The first question that naturally arises is, "How can we interest people in this meeting?" The following plans might be agreed upon: to send written invitations to friends and organizations in the church; to place notices in the church paper or weekly calendar; to run a series of attractive posters on the bulletin board of the church announcing the event. Other suggestions will probably be made by members of the group.
2. Finance. Another question that needs to be considered will be, "What expense will this involve, and who will meet it?" If there is any expense, have the group make a budget and submit it to the Church or Church School Board, Missionary Society, or any agency in the local church which should share in meeting the expenses connected with the missionary education of its boys and girls. If a special offering is the method used, have one of the committee make the announcement in the public meeting; also see that it gets into the church paper. Out of this activity may grow a desire to know what the missionary budget of the local church is. For an account of an actual experiment in which boys and girls worked upon a church budget, see the pamphlet, "The Young People's Share," by H. W. Gates.[1]
3. Ushers. There will be a need for ushers. Among their duties will be the work of showing people to their seats, the receiving of the offering, and, possibly, the distribution and sale of missionary literature. From your denominational headquarters may be secured a quantity of pamphlets for free distribution, and a returnable supply of books on China.

[1] Order through The Commission on Missions, 287 Fourth Avenue, New York City.

4. Decorations and arrangement of room. Possible duties of this committee would be to provide flowers for the pulpit, make and arrange Chinese decorations (see page 91), etc.
5. Program. It may be possible for the whole group to work on this committee. Items to be provided for are:
   a. *Hymns.* (See pp. 11-12.)
   b. *Scripture reading.* The entire group may select from a number of suggested missionary passages, the one or more which they desire to have read. (See page 11.)
   c. *Prayer.* The members of the group may suggest sentence prayers, which may in turn be combined into a group prayer and be used at the meeting. The minister or leader may be asked to lead in prayer at the public service.
   d. *Special music.* Arrangements may be made with the choir or individuals for special missionary anthems or other musical selections.
   e. *Talk by the visiting speaker.* A short speech of introduction should be prepared and given by a boy or a girl.
   f. *Special features.* The members of the group may suggest that other features be included in the program, such as reading a letter from a native Chinese or a missionary to that country, singing the Chinese National Anthem,[1] repeating the Christian Flag Salute, etc.
6. Reception to visitor. This may be held, if desirable, in another room which has been suitably decorated for the occasion with Chinese flags, lanterns, banners, etc. There may also be an exhibit feature in this connection. (See page 39.) During the reception, opportunity should be given for the informal asking of questions of the guest. If it seems desirable, refreshments may

[1] May be found in collections of national songs; also on pages 135 and 136 of *The Honorable Crimson Tree.*

also be served. (See page 93.) This program should be worked up and if possible carried out by the members of the group.

Study and Research Necessary for this Activity

The leader should constantly remind the boys and girls that they are planning this Activity with a definite purpose; namely, to help the members and friends of their church to know and understand China better, and to appreciate her as a vital member of the family of nations.

It will be quite apparent that before the boys and girls can make definite suggestions to the speaker, it will be necessary for them to make a study of China. Have the members of the group suggest what they would like to know about China, and what would be likely to interest their parents. Queries substantially as follows will probably be forthcoming: "What is China like?" "What are her people like?" "What are the homes like?" etc. These suggestions may be organized into topics for study, such as: "The Land of China"; "At Home in China"; "At Work and Play in China"; "At School in China"; etc.

These topics will form the basis of study and discussion for the various sessions. Any one of them may extend over any number of sessions, depending upon the needs and interest of the group. After the course of study has been completed, the letter containing the things the group wishes the speaker to discuss may then be intelligently written. It is assumed that previously a letter has been written to reserve a date with the speaker.

It should be clearly understood by the leader that all the topics which may eventually be studied during the course need not be suggested at one session. Indeed, it will be highly desirable if, as the study proceeds, other subjects will suggest themselves to the boys and girls, and that they will then ask that a study of these subjects be made. It can readily be seen that the interest in any

subject will be greater if the request for the study come from the boys and girls rather than from the leader. For the same reason, in case two or more topics are being studied at the same time, it will be of advantage, if possible, to have the members of the group divided in the work of research according to their self-expressed interests. When this is done, these sub-groups should do the detailed research, plan the session at which their topic is presented for discussion by the whole group, and, if desirable, write up in permanent form the material which it has been decided to preserve.

Possible Plan for One Session

1. Committees. Committees for the public meeting—Publicity, Finance, Ushers, etc.—will meet separately to talk over the progress of their work. If the entire group is acting as a committee of the whole, the matter will have to be handled accordingly.
2. Assembly. Of the whole group, for:
   a. Worship (Scripture, prayer, hymn).
   b. Reports of the committees for the public meeting.
3. Study. The topic planned for this session. This should be directed by the committee that did the research work. The study may be done:
   a. By a presentation of the facts through talks, impersonations, dramatizations, etc.
   b. Discussion of the facts presented, with special attention being given to the task of deciding which of these facts the speaker should be asked to present at the public meeting.
4. Story. A story, Chinese legend, or hero-account which is pertinent to the topic. (See pp. 13, 15.)
5. Work Period.
   a. The committees which will report upon their topics at some future meeting will work upon their plans at this time. In case some group or committee has no

work of this kind that demands attention at a given meeting, they may work upon the invitations, posters, and exhibit features, such as making maps, mounting pictures, etc.

b. The committee that has charge of the next session will, after having completed its plans, make assignments to all the members of the group, giving references.

6. Recreation. There are many Chinese games which are similar to American games. It would therefore be interesting to play these Chinese and American games alternately. (See page 72.)

ACTIVITY II

Services of Worship

A Series of Services of Worship on China for the Church School

This Activity carries with it a great deal of educational opportunity, for it necessitates not only a detailed study of Chinese life but also training in the work of planning services of worship.

It might be initiated by a request presented in person or in writing from the Church School Board, or the Superintendent of the School, that the group be responsible for the Service of Worship—the "opening service"—at one or more sessions of the School or of any of its departments. On the other hand, the group might decide to plan such a series, and ask permission to give it. The services may be given on succeeding Sundays or may be distributed over a longer period of time. Many schools have a "Mission Sunday" each month, and this Activity might appropriately be worked up in that connection. After the members of the group have planned the worship programs, they may secure the help of other people in conducting the worship services.

If the group has decided to undertake this Activity, the leader might begin to organize the work by some such questions as: "Why do we have Services of Worship?"; "How can we make such a service worshipful?" (Quietness, order, preparation, materials suitable for the group participating); "What are some of the parts of a Service of Worship?" (Hymns, prayer, Scripture reading, stories, talks, dramatizations, etc.). A splendid opportunity is provided in this connection for the study of the various elements which make up the "Order of Worship" in the local church service. If your church has a printed Calendar, use it as a guide.

After the group has agreed upon the elements which it proposes to include in the public Services of Worship (although these may vary as the course of study presents new opportunities), the various phases of Chinese life which might be presented should be discussed. Have the boys and girls list the things which are most likely to interest those who will be present. Let these suggestions be organized so as to form the basis for a course of study on China. Have each member choose the subject in which he or she is most interested, and, on the basis of interest in the same subject, form sub-groups or committees to do the actual work of research and to plan the program of study and work for each session of the group. Should the members of the group, for instance, decide, among other things, to present the religious side of Chinese life, those who choose to study this topic might find their work dividing itself as follows:

1. Religions of China. (See page 74.)
   a. China's great religious leaders and what they taught.
   b. Worship in temple and home.
2. Christian Movement in China. (See page 78.)
   a. *Its history.*
   b. *Its heroes.* Missionary and native Christians.
   c. *The work of the Christian Church.* Evangelistic, medical, educational, industrial, agricultural, etc.

d. *Our denomination in China.*[1]
   (1) Its workers: their number and their names.
   (2) Its work: location of centers; types of work done.

The leader must of course bear in mind that this development is only suggestive. The religious side of Chinese life was chosen to illustrate topic development because the subject naturally comes to one's mind as being of interest to the members of a Church School. It may be, however, that the boys and girls, instead of reacting in this direction, will not want to present this phase of Chinese life at all. They should not be pressed unduly to do so, but should be encouraged to study and present the topics which do interest them. The topics finally chosen (although others may be added as the study progresses) will form the basis of study and discussion for the various sessions of the group. Any one of them may extend over any number of sessions, depending upon the need and interest of the group. The sub-groups should do the detailed research, plan the session at which their topic is presented for discussion by the whole group, and, if desirable, write up in permanent form the material which it has been decided to preserve.

Possible Plan for One Session

1. The various sub-groups working out the different topics will meet separately to discuss and organize their findings.
2. Assembly. Of the whole group for:
   a. *Reports.* Of the above groups. Their work may be discussed and suggestions may be made by any member of the group.
   b. *Program.* For this session's study, directed by the sub-group responsible for this assignment.

[1] Foreign Mission Board Headquarters will supply this information.

(1) The following methods of presentation of the topic, "Our denomination in China," will be suggestive for the development of any of these topics. It will be realized, however, that this is not exhaustive. Any other methods may be utilized.

(a) *Dramatization.* "A Day in a Mission Center." This may be worked up from the material secured from your denominational headquarters. A dramatization which may be readily adapted for this purpose can be found on page 7 of the pamphlet, "Our Overseas Work." [1]

(b) *Story.* These may be secured from denominational leaflets or from those suggested on pp. 13, 15.

(c) *Impersonation.* One of the Church's missionaries may be impersonated, telling about her work, location, etc.

(d) *Discussion.* This may be selected from those suggested on page 45, or any others that come to mind.

(2) Period for summarizing the work of the session. Decide what in the session's program would be most interesting and valuable to include in the public Services of Worship. File this material.

c. *Service of worship.* (This may come in an earlier part of the session if desired.)

d. *Work period.*

(1) The committees which will report upon their topics at some future meeting will work upon their plans at this time. Those who have no duties of this kind may work on maps, posters, or pictures.

(2) The committee that has charge of the next session will, after having completed its plans, make assignments to all the members of the group, giving references.

e. *Recreation.* If desired. (See page 72.)

[1] Published by the American Board, 14 Beacon Street, Boston.

Possibilities for the Services of Worship

1. HYMNS. (See page 11.)
2. SCRIPTURE. (See page 11.)
3. PRAYER.
4. STORIES. (See pp. 13, 15.)
5. DRAMATIZATIONS.
   a. It will be well to work up original dramatizations, as suggested on pp. 3-7; 34-36, for most of the written dramatizations are too long for the ordinary Church School Service of Worship. Stories that may be used in this connection will be found in *Torch-bearers in China,* "Here and There Stories," *Honorable Crimson Tree,* and *Chinese Lanterns.*
   b. There are several short dramatizations which will be found to be serviceable.[1] Among these are: "What the Freight Decided," "The Stupidest Girl in the School," "Our Overseas' Work," "At Broaden-the-Knowledge Court."
6. LETTERS FROM CHINA.
   If there is not available a letter to be read that has been written to your local church, one or more that would serve very well may be procured through your Foreign Mission Board. Or see pp. 49, 66, 69, 76, 80.
7. IMPERSONATIONS.
   One of the group may impersonate a missionary in China, telling about his work and the mission center in which he is stationed. Very good impersonations may be worked up from the stories told in *Torch-bearers in China.* See also the pamphlet, "Our Overseas' Work," pages 10-15.
8. TALKS. On the items of particular interest that have not been sufficiently developed in the dramatizations, stories, impersonations, etc.
9. REPORTS. Of discussions which were carried on by the group at their various sessions.

[1] For publisher and price, see page 14.

NOTE: It will be evident that only one—or, at the most, two—of items 4, 5, 6, 7, 8, or 9, can be given at any one opening service in the Church School.

10. POSTERS. Also maps, and mounted pictures.
These may be worked out in connection with the programs at the various sessions of the group. The members of the group should decide which of these are to be displayed at the public Services of Worship and on the bulletin board.

NOTE: These posters, etc., may be put on exhibition to be looked over by members of school before and after session of the school. Large posters and maps may be used in connection with the talks, reports, and impersonations. For instance, one of the boys or girls might locate on a large map of China the denominational mission stations. See also pages 39-41.

ACTIVITY III

AN AFTERNOON WITH MOTHERS OR FRIENDS

An "At Home" or "An Afternoon in China" for The Woman's Missionary Society, for Mothers and Friends, or for a Parent-Teachers' Association, or a Mothers' Club.

If the group have decided to give an "At Home," the leader might organize the work by some such question as, "What shall we need to think about in planning such an 'At Home'?" Various responses may be expected: "Gotta have eats!" "How can we get them to come?" "What shall we do when they get here?" The suggestions made will immediately make apparent the need of certain committees for the division of the work. If possible, let each member select the committee upon which he wishes to serve. Committees that are almost certain to be needed are:

1. Refreshments. Have this group make a study of Chinese foods and how they are served. The research may extend over a period of several sessions, with reports at each session on the progress made.[1] (See page 93.)

2. Invitations. Have this group make a study of things "Chinesy," such as lanterns, dragons, pagodas, chrysanthemums, etc., and use some of them in the designing of attractive and appropriate invitations. (See page 92.)

3. Decorations and arrangement of room. This group will make a study of pretty much the same things as the Invitation Committee, together with such other things as will enable them to plan suitable decorations and to make favors for the guests. (See page 91.) Suggested favors are Chinese lanterns, banners inscribed with Chinese proverbs, fans, etc. See also suggestions for Chinese Missionary Calendar, page 42.

4. Program. The entire group should serve on this committee. The first step will be to have the boys and girls list the things about Chinese life which are most likely to interest those who will come. These will probably include: homes, dress, food, children and mothers (especially their work and their play), markets, stores, and churches. Let these suggestions be organized so as to form the basis for a course of study on China. Have each member choose the subject in which he or she is most interested, and in this way form sub-groups or committees to do the actual research and to plan the program of study and work for each session. The following might be a possible organization:

a. *A mother in China.*

(1) Her home. (See page 56.)

(2) Her duties:

[1] A number of Chinese recipes may be found in *Chinese Ginger.*

(a) In the home: food, dress, etc. (See pp. 59-61, 90.)
(b) Outside the home: work in the fields, etc. (See pp. 66-69); shopping, kinds of stores, description of street scenes, etc. (See pp. 52-55.)
(3) Her children: their education at home and in school. (See page 61.)
(4) Her "good-times": festivals, etc. (See page 69.)
(5) Her country: geography, history, and products. (See page 47.)
(6) Her religion. (See page 74.)
(a) In the home: Kitchen God, Ancestor Worship.
(b) In the temples; and on the festival occasions. (See pp. 69-72.)

b. *Christian Movement in China.* (See page 78.) The work of the missions and missionaries will be of particular interest to a Woman's Missionary Society.

These topics will form the basis of discussion and study for the various sessions. Any one of them may extend over any number of sessions, depending upon the need and interest. As the study proceeds, other items for research may be added. Each sub-group should do the detailed research, plan the session at which its topic is presented for the consideration of the whole group, and, if desirable, write up in permanent form the material which it has been decided to preserve.

Possible Plan for One Session

1. Committees. Committees on the "At Home" (Refreshments, Invitation, etc.) will meet separately to discuss and organize their findings.
2. Assembly. Of the whole group for:

a. *Reports.* Of the above groups. Their work may be discussed and suggestions made by any member of the group.

b. *Program.* Of this session's study, directed by the sub-group responsible for this assignment.

(1) The following methods of presentation of the topic, "A mother in China—her home and family," will be suggestive for the development of any other topic.

(a) Report: description of Chinese homes. (See page 56.)

(b) Dramatization: Hostess receiving women friends to tea. (See pp. 60-61.)

(c) Chinese Mother Goose rhymes. (See *Missionary Program Material,* pages 70-71; and *Chinese Lanterns,* Chapter I.)

(d) Story. (See "Here and There Stories.")

(e) Discussion: For example: "Underneath the differences in custom, are there the same big things in Chinese homes as in American homes—love, respect, sharing good-times together, etc.?" Help in answering this question will be found scattered throughout the Fact Material. See also Discussion Questions, page 45.

NOTE: It will be recognized that this treatment is by no means exhaustive. Any other methods of presentation may be utilized.

(2) Period for summarizing the work of the session. Decide what in the session's program would be most interesting and valuable for inclusion in the "At Home." File such material.

c. *Service of worship.* (This may come at an earlier part of the session if desired.)

d. *Work period.*

(1) The committees which will report upon their topics at some future meeting will work upon

their plans at this time. Those who have no duties of this kind may work upon invitations, decorations, exhibit features, etc.

(2) The committee that has charge of the next session will, after having completed its plans, make assignments to all the members of the group, giving references.

e. *Recreation.* (See page 72.)

Possibilities for the Program of the "At Home"

The leaders should bear in mind that this material is merely suggestive. Permit the boys and girls to plan the program.

1. Worship Service. This, if desired, should include missionary hymns and Scripture. (See page 11.)
2. Dramatization. Or pantomime.
   a. One or more of these dramatizations may be chosen from those developed during the sessions. Dramatizations of one or more phases of home life or of missionary work are recommended as suitable. However, this must be left to the discretion of the group.
   b. Dramatization of a story. Suggested stories for dramatization may be found in *Torchbearers in China, The Honorable Crimson Tree,* "Here and There Stories," and *Chinese Lanterns.*
3. Play. Available plays that would be particularly suitable are:[1]
   "Canton Pearls"
   "The Sincere Women's Club"
   "A Painted Doll or a Good Sport" (Pantomime)
   "What the Freight Decided"
   "The Stupidest Girl in the School"
4. Story. (See pp. 13, 15.)
5. Reports. Here may be included all those items that

[1] For publisher and price, see page 14.

have not been sufficiently developed in the play or dramatization. A suggested method of procedure would be:

a. A Chinese family of four members, dressed in costume.
   (1) Mother will explain Chinese customs and family life.
   (2) Father will explain Chinese geography and history, using maps, posters, pictures, etc.
   (3) Daughter will explain the education of girls in China.
   (4) Son will explain the education of boys in China.
b. An impersonation of a Chinese missionary or a native Christian. This may include the presentation of the development of Christian missions in China. (See *Torchbearers in China.*)

6. Letter. From a Chinese missionary. (See pp. 49, 66, 69, 76, 80.)
7. Exhibit. (See page 39.)
8. Chinese Games. (These may of course be played at any point in the program which seems most appropriate.)
9. Music. Selections including Chinese national hymn.
10. Refreshments. (See page 93.)

Note: The material under Activity IV, "Children's Party," may also be included here. It would be especially interesting for a Mothers' Club.

ACTIVITY IV

A Party for Primary Children

This Activity may also be given for Junior boys and girls of the Church School or Mission Band. In this event, select material that will interest Juniors, possibly placing more emphasis on school life, and include some such features as are described under the Exhibit. (See page 39.)

The method of procedure in this Activity would be quite similar to that outlined in the "At Home." The committees or sub-groups indicated there will be useful here also. The refreshment committee will need to think of foods that will please the children; the committee on decorations may provide favors such as lanterns, firecrackers, and kites, for them. The program committee, which will probably include the whole group, will, of course, make detailed study of Chinese life in order that they may be able to plan interesting features for the party. Very great emphasis will naturally be placed upon the life of the children of China, stressing such items as their home life, school life, games, stories, songs, and so forth.

Possible Program for the Children's Party

1. GAMES. If possible, play some of these out of doors. (See page 72.)
2. IMPERSONATIONS. Visit of a Chinese family in costume. Includes a father and mother, and as many sons and daughters as are needed to carry out this part of the program. They may give:
   a. Dramatizations on home life, etc.
   b. Talks (short and conversational).
      (1) By the mother. She may tell how the Chinese mother loves to teach her children rhymes and to tell them stories. She may also recite and teach the children several Chinese Mother Goose rhymes; or she may tell a Chinese story.
      (2) By a daughter or son. He or she will tell about Chinese play life and teach the children to play some Chinese games. (The playing of games at this point has been suggested in order to give the children an opportunity to relax.)
      (3) By the father. He may tell about the country from which he comes—where it is, something of

its customs, etc. He may wish to read a letter which he has received from a friend in the homeland. (See pp. 49, 66, 69, 76, 80.) He might also present a Chinese doll to the Primary Department.

(4) The family may teach the children to make a Chinese flag, which they may take home as a favor from the party. (See page 91.)

3. Picture Puzzle Letter. "Strange Things Chinese Boys and Girls Do." [1] Written as though sent from a child in China to boys and girls in America.
4. Refreshments. (See page 93.) Provide squares of chintz or crêpe paper for those who wish to wrap up and take home their favors or refreshments.

Note: In planning a party for juniors, additional material will be found in *Missionary Program Material,* including a good dramatization, to be found on page 73.

ACTIVITY V

A Chinese Play

This Activity may be given on any special occasion, or in connection with some church affair. It may also be included in the "Festival" or in the "At Home."

If at all possible, have the group write their own play, remembering that even though crude in comparison with one written by an experienced play-writer, it will mean more for the development of the boy and girl. Besides giving experience in writing, in the arrangement of acts and scenes, and so forth, it will necessitate a more thorough study of Chinese life and customs. For a good illustration of what Intermediates can do along this line, see pages 3-5. Stories and hero accounts furnish good material for the development of a play. All the stories

[1] Order from the Woman's Board of Missions, 503 Congregational House, Boston. 2 cents. A copy should be procured for each child.

in *Torchbearers in China* may be utilized for this purpose. For further help in the working up of an original play, see pp. 5-7, or read:

Dramatization of Bible Stories.
Dramatization in the Church School.
Following the Dramatic Instinct.
"Mission Study Through Educational Dramatics."

In case the group cannot write its own play, there are certain plays about China which are available.[1] Among these are:

"Slave Girl and School Girl." (This play and the article on "Mission Study Through Educational Dramatics" appear in the same pamphlet.)
"Canton Pearls." (It may be well to omit the section on "Secondary Wives.")
"The Sincere Women's Club."
"A Painted Doll or a Good Sport."
"What the Freight Decided."
"The Stupidest Girl in the School."
"At Broaden-the-Knowledge Court."

Sources for additional plays may be found in new pamphlets issued by the various denominational headquarters, the Missionary Education Movement, the Committee on Religious Dramatics of the Federal Council of Churches,[2] and the Drama League of America.[3]

If anyone wishes to make an intensive study of the Chinese drama, consult *Studies in the Chinese Drama.*[4]

If the group has decided to give a play, the leader might begin to organize the work by distributing the available plays among sub-committees and asking them to read them with such questions in mind as: "Is the play true to Chinese life?" "Will it give a fair impression of China?" "Will it foster a friendly feeling toward

[1] For publisher and price, see page 14.
[2] 105 East 22nd Street, New York City.
[3] 59 East Van Buren Street, Chicago.
[4] By Kate Buss, Four Seas Co., Boston, 1922. $5.

China?" It will immediately become apparent to the boys and girls that they will need to make a thorough study of Chinese life and customs, and the procedure will be substantially as in the preceding Activities, with emphasis being given to a study of etiquette, dress, interior arrangements, and the theater.

After the group has selected the play which it intends to give, the alert leader will be on the lookout for possible subjects for discussion and study arising out of the incidents and statements of the play. For more definite suggestions as to procedure, the leader will find the pamphlet mentioned above, "Mission Study through Educational Dramatics," very helpful.

ACTIVITY VI

A Chinese Festival

This Activity may be given on any special occasion for the church members and their friends. The items of the program should be agreed upon and carried out by the group. In planning a festival, a leader is often tempted to "put over" various spectacular features, in the planning of which the boys and girls have had no part. In just so far as this is done the educational value is diminished. Plans, which the girls and boys make themselves, though less clever, will hold their interest and enthusiasm better than any ready-made festival plan of the leader; and the parents may be depended upon to be interested in that which their children are doing. The church itself must develop this "parent-interest" attitude toward these original, self-planned and self-directed activities of its young people. It is the function of the leader to offer many suggestions and to work with the group in planning and carrying out the whole activity.

The boys and girls should be reminded constantly of the fact that they are not planning a performance at which to show off, but a portrayal of Chinese life with the

definite purpose of arousing the interest of their friends in China.

Naturally the nature of the program, which may be as simple or as elaborate as the group wishes, will determine the type and number of committees or sub-groups, and the content of the course of study and research which the group will have to pursue. See Activity I, II, or III for methods of procedure and organization. The following items may be of help to the leader in making suggestions:

1. SONGS. See *Folk Songs of Many Peoples.*[1] Vol. II, pages 418, 426. (Your local Y.W.C.A. may have a copy.)
2. STORIES. (See pp. 13, 15.)
3. GAMES. (See page 72.)
4. DEBATE. (See Discussion Questions, page 45.)
5. A PLAY. Dramatization, Impersonation, or Pantomime, portraying any phase of Chinese life. These will of course be selected from among those developed during the regular sessions of the group.
6. CHINESE BAZAAR. This may include various features. The room may be arranged as a street of shops. For definite description, see pp. 53-55. There may be included:
   a. *Tea House.* Tea and rice cakes, nuts, raisins, etc., may be served; and there may be the customary story-teller. See pp. 13, 15 for suitable stories. For description of Tea House, see page 55.
   b. *Sweet Shop.* Here might be offered for sale candied fruits, peanuts, preserved ginger, watermelon seeds, etc. See page 93 for further suggestions.
   c. *Fruit Shop.* Here might be on sale peaches, apricots, apples, persimmons, etc. See pp. 50-52.
   d. *Street Venders.* These Chinese pedlers sell food of various kinds, which they carry about with them in

[1] Published by Womans Press, 600 Lexington Avenue, New York City.

baskets. Very often the baskets are suspended from either end of a pole which is slung across the shoulders. For foods that might be used, see pp. 50-52, 93.

NOTE: For further suggestions for the names and kinds of shops, and the names of streets, see pages 54-55, and *China and Her Peoples,* page 43. Both the bazaar and the home interior (7) may be made in miniature.[1]

7. CHINESE HOME INTERIOR. This may be arranged either in a separate room, in a section of the large room in which all are gathered, or near the entrance to the large room, with a reception committee, dressed in Chinese costume, to receive the guests in Chinese manner. It may serve as a place in which the guests may gather informally to sit and talk.
8. EXHIBIT. See Activity VII. It would be especially appropriate to have a collection of Chinese curios at an affair of this sort.

NOTE: The description of the Festivals on pp. 69-72 will suggest other features that may be incorporated. See also *Chinese Ginger.*

Besides the committees needed to carry out any of the items that will be included in the program, there should be committees on publicity (invitations and posters); decorations (see page 91); and refreshments (see page 93.)

In everything be careful not to caricature Chinese life. Ask constantly, "Is this a fair representation?" Where there is the slightest doubt in this regard, be sure to provide opportunity to explain how very inadequate any portrayal of the beauty and charm of Chinese life must be. The displaying of beautiful Chinese costumes, scrolls, banners, pieces of embroidery, vases, etc., will help to offset any crude reproductions of the boys and girls, and will reveal the wonder, beauty, and culture that is China's. When any of the articles mentioned in this

[1] For help in this, see *Friendship Center in China,* Sections VII and IX.

Activity are not obtainable, substitute pictures and posters for them. An Intermediate boy or girl should be prepared to explain these in detail and to add interesting facts about Chinese life.

ACTIVITY VII

An Exhibit

This Activity may be included in the Festival, in connection with the public meeting suggested in Activity I, or it may be a separate Activity. In the latter case, organize the work of study and research as in Activity I, II, or III. An exhibit always supplies a legitimate opportunity for the summary of the work of the group. In order to retain all the educational values of an exhibit, have the boys and girls make as many of the things that will be displayed as is possible. Chinese products and curios may also be included, for they obviously have real educational value. Such an exhibit may display, among any number of things:

1. Posters. These may include one or all of the following topics:
   a. Illustrative. (1) Showing Chinese homes, schools, etc. (2) Presenting facts about Chinese life and about the Christian Movement in China under such headings as, for example, "Our Church in China," "The Activities of a Mission Center," etc. (3) Summing up the findings of the group's researches and discussions—as in a series showing "How contact with the West has been detrimental to China." For other topics, see the "Discussion Questions," page 45.
   b. Giving statistics about China—size and population, etc.; about missionary work in China—number of missionaries and location of centers, etc.; and about the group's activities.

c. Making mention of all service work that has been done by the group. When articles have been made for a mission center in China, they should be sent on as soon as finished, and posters describing the work should be included in the exhibit.

2. MODELS. The group might set up a Chinese village on a table. This might include a house, gardens, a house interior, shops, pagodas, etc. A miniature mission center might also be constructed.[1] Banners and scrolls might also be made (see page 92). Vases or teacups, etc., may be made from modelit[2] and decorated with Chinese characters.

3. MOUNTED PICTURES. They should portray Chinese life, and the work of the Christian agencies in China, etc. For available pictures, see Picture Sheets, published by the Missionary Education Movement, and such magazines as the *National Geographic, World's Work, Asia, Everyland, Missionary Review of the World,* and denominational papers and pamphlets.

4. MAPS. These may be comparative, showing the size and population of China in relation to the rest of the world. (See pp. 48-49.) A map showing the mission stations of your own denomination may also be made. For this use a good-sized map of the world, and mark with pins or thumb-tacks the denominational stations in China. From each of these points stretch a string or thread to a pin or thumb-tack marking your denominational Foreign Board headquarters in this country. You might note the address of the latter, and the date of the founding of each of the former. From time to time, the boys and girls will have suggested, by their study, other items which will lend themselves to presentation by a map.

5. PRODUCTS. This will take the form of a display of

[1] See *Friendship Center in China* and "Chinese Home Cut-out."
[2] Modelit, together with pamphlet of directions, may be ordered from Prang Co., 30 Irving Place, New York City.

those products which China shares with America, and which America shares with China. For a partial list of the former, see page 50. The boys and girls will be able to make up a list of the latter from their research.

6. Curios. Among these may be included Chinese costumes and other wearing apparel, umbrellas, scrolls, banners, vases, etc. They may be secured from friends in China or from your denominational headquarters. Several of the denominations send out curio packs at very reasonable rates.
7. Scroll of Christian heroes in China. This may be denominational in character, containing pictures and "write-ups" of your denominational missionaries. Or it may be interdenominational, in which case *Torch-bearers in China* will furnish the necessary material.
8. Stereopticon slides. Sets of stereopticon slides may be obtained from many denominational headquarters. Or postcards from China may be shown with a postcard projector.

ACTIVITY VIII

A Chinese Publicity Campaign

Other titles for this Activity might be "Know China Campaign" or "Broadcasting China."

This Activity may be carried out separately or in connection with any of the other Activities. In the former case it will be necessary to plan a course of study and research along the lines suggested in Activities I, II, or III. Among the questions that may be expected to arise will be: "Why broadcast China?" and "How can we do it?" The answer to the first will supply the group's aim: "To help the members of our church to know and better understand that 'Flowery Kingdom' which covers in area

one fourth of Asia, contains one fourth of the world's population, and which may some day be expected to play a vital part in the family of the nations." To answer the second question, the group may suggest many things. The following will probably be included:

1. ARTICLES. These will be written by members of the group for the local church paper.
2. PUBLICATION. A "paper" or pamphlet, edited and published by the group, consisting of as many issues as is desirable. It may contain the best articles contributed by the members of the group on China, on the work of the Christian Church and your denomination in China, abstracts from books and magazine articles on China, statistics, and descriptions of the group's activities. If at all possible, the church should meet the expense of the publication so that the group may use the money made from its sale for some specific work in China.
3. POSTERS. For the church bulletin board. These may also be displayed and explained at some special church gathering, such as the Prayer Meeting, the Church School, the Woman's Missionary Society, the Christian Endeavor, etc. See pp. 39-41.
4. CALENDAR. Edit and publish a Chinese Missionary Calendar. Besides the calendar, it may contain cuts of denominational centers and missionaries, sentences or statements of facts about China, Chinese proverbs, selections from Chinese religious books, poems, etc. If the group is able to finance this Activity, the Calendars may be published and sold; if not, the members of the group may make them by hand for their parents and friends. These Calendars might also be used as favors at the "At Home" (Activity III).

The various other Activities suggested in this handbook, especially Activities I, II, and III, will furnish additional means for furthering this publicity program.

ACTIVITY IX

Making Friends in China

Nothing will foster a friendly feeling toward China more than direct contact. One way of bringing this about will be to get in touch, through your denominational headquarters or through a friend, with some definite group in China. It will add interest if this group corresponds in age with the boys and girls in your group. The boys and girls will suggest ways of making this contact vital. A few possibilities are suggested:

1. Write a letter. In working out such a letter, consider the manner of approach at the beginning of the letter, so that it may be very friendly. Discuss what would interest these far-off friends. It would be interesting for the group to trace the route of the letter. This would provide, incidentally, a practical lesson in geography. Find out how long it would take the letter to reach its destination, how it would be delivered, and the circumstances and conditions of the persons receiving it. It may readily be seen that a detailed study of China and the life of its people would thus be made. For splendid descriptions of the course which a letter to interior China would have to take, see *China and Her Peoples,* Chapter I, and *Torchbearers in China,* Chapter IV. Pictures and information may also be procured through the various steamship companies.
2. American life exhibit. Such an exhibit might include:
   a. *Pictures.* Mounted pictures of American life.
   b. *Dolls.* Dolls, doll house, and furnishings. Since the purpose of this exhibit is to portray American life, care should be taken to see that these dolls are really representative of the types which our boys and girls use.
   c. *Scrap-books.* These may contain pictures and descriptions of American cities, country scenes, homes,

churches, animals, birds, flowers, national heroes, the national capital, the president and his home, favorite sports, games, songs, legends, etc. There may be a local section, with headings such as: "What our church looks like"—this would be accompanied by notes, pen and ink sketches, and kodak pictures; "Our Group"; "Our Homes"; "Our School"; "Our City"; "What We Wear for School, Parties, etc."; "Our Good Times," etc. The boys and girls should be encouraged to take the initiative and work out original scrap-books. With these books may go the suggestion that the Chinese group add a section on China and pass the books on to some other group or mission, preferably in some country other than their own or America.

d. *American curios.* In making such a collection the boys and girls will come to realize that the common things of one country are the things which are regarded as curios by the people of another country.

3. Making and sending gifts. It will be very helpful in this connection if the actual needs of the group with which you are in touch can be discovered. It is also likely that the denominational headquarters will be in a position to furnish you with a list of the needs of the various mission centers. Among the articles that are always acceptable at any mission center are: writing utensils (crayons, pencils, small note-books, pads, etc.), pen-knives, marbles, small cakes of soap, towels, washcloths, baby slips, and hemmed squares of cheesecloth, to be used as handkerchiefs in mission hospitals. Such surprise gifts may be included as: home-made Christmas tree ornaments (pop-corn, strung and packed in tin boxes; paper garlands, gilded stars, etc.); work-bags, containing thimbles, scissors, darning and sewing cotton, pins and needles; rag dolls; puzzles; books; mounted copies of great paintings; and especially Christmas and other Bible stories.

ACTIVITY X

Questions for Discussion

These questions have been chosen because they are vital to the missionary enterprise of the Christian Church. The list is by no means exhaustive. It is recognized that the questions are rather advanced and that the possibility for discussing them will depend entirely upon the maturity of the members of the group. The discussion method is suggested in preference to the debate. The latter is likely to call forth clever reasoning and the presentation of half-truths, without necessarily developing any real convictions.

1. If our church had $5,000 and wanted it to count for China, we might invest it in educational, medical, industrial, or evangelistic missions. Which of these would you choose? Would you put all the money into one of them? If not, how would you distribute it? Are all these phases of activity necessary?

For some facts, see sections on "The Christian Movement" (pages 79-84) and "School Life" (pages 61-65) in this handbook; *China's Real Revolution,* Chapter VI, and pages 162-166; *Christian Education in China;* The *China Year Book,* and *In China Now.* This last-named book deals specifically with the various forms of missionary work.

2. Are the old-fashioned customs and superstitions of China innocent or harmful? Should they be let alone, or should efforts be made to suppress them?

Material that will aid in the discussion of this question is to be found throughout the Fact Material in this handbook; no one reference can be given. *The Changing Chinese* contains good supplementary material.

3. Is it desirable for Chinese boys and girls to come to America to school? What mutual benefits are there?

What advantages are there for the Chinese; what disadvantages?

For facts, see "School Life" (pp. 61-65) in this handbook; also *China's Real Revolution,* pp. 172-175.

4. Should the Chinese Christians be given a larger share in the control of the Chinese Church? Are they prepared to assume control? Is their development being retarded by the present arrangement? Is the cause of Christianity in China suffering because it has a Western rather than an Oriental interpretation? Does China still need missionaries from America? If so, why? Of what sort?

For facts, see "The Christian Movement" (pages 86-87) in this handbook; also *China's Real Revolution,* Chapter VIII.

5. Do the religions of China provide as high a standard of living as Christianity? Would the Chinese be better off if let alone? Is there anything in their religions which we could take with profit? What real contribution can Christianity make to the Chinese? Do the Chinese make good Christians?

For facts, see pages 74-88 in this handbook; *Torchbearers in China,* and *China's Real Revolution.*

6. Has the contact with Western civilization been harmful or beneficial to China? What have we taken to China? Is the learning of new ways of doing things necessarily progress? Why has China in the past opposed an "open door" policy?

Material that will aid in the discussion of this question is to be found throughout the Fact Material in this handbook, in *China's Real Revolution,* and in *Torchbearers in China.* See also the playlet, "What the Freight Decided."

FACT MATERIAL

THE LAND OF CHINA

History

The Chinese Empire is the most ancient in the world. Many centuries before Christ, Chinese villages had their own schools, and towns had their academies. The people dressed in ample and beautiful garments—often of embroidered silk—when the inhabitants of the British Isles were naked savages. Ancient tradition claims that the Chinese kings who lived on the banks of the Yellow River wore silken robes before the days of Abraham. Two thousand years ago the Chinese rivalled the Romans as road-makers, and outdid them as wall-builders. The famous Chinese Wall, extending 1,500 miles across China, rising to a maximum height of thirty feet and attaining a thickness of twenty-five feet at some places, was built by the Emperor Shi, 200 years before Christ, in order to keep out the invading tribes from the north. It was only two hundred years ago that the first porcelain factory was started in England; but it is over two thousand years since the first Chinese porcelain factory was founded. Printing was invented by a Chinese blacksmith about the year 1000 A.D. (500 years before the use of movable type in Europe). In the time of Alfred the Great, (871-901) the Chinese Empire was the most civilized on earth, and in the days of Edward I (1239-1307) it was the most extensive. No nation has had such a long and wonderful history. No nation has greater cause to be proud of its past.—Adapted from *China and Her Peoples* and *Yarns on Heroes of China.*

For an account of the origin of the Chinese, see *China and Her Peoples,* pages 26-27.

It is probable that the first Europeans reached China during the Middle Ages, and there is every evidence that they were at first well received. However, in the sixteenth century, the Portuguese and other European pirates ravaged the coast of China, and the Chinese came to look upon all foreigners as their foes,

calling them "barbarians" and "foreign devils." But the nations of the world kept tapping at the door of China, and finally, in 1841,—under compulsion—the Chinese opened the ports of Canton, Amoy, Foochow, Ningpo, and Shanghai to foreign trade.

China's objection to these foreign traders arose partly from the fact that the American, British, and Portuguese ships insisted on bringing in opium, and partly from the fact that it was strongly suspected that these nations were trying to gain a foothold on Chinese territory. That these fears were not groundless is seen from the fact that it was not long until Russia, England, Portugal, France, and Germany had succeeded in securing or forcing port concessions. These incursions were very hateful and humiliating to the Chinese people, and culminated in what is known as the Boxer outbreak in 1900. In brief, this was an anti-foreign movement, in which one hundred and fifty-one foreigners (missionaries included) were killed. Armed forces were despatched by the European nations, the United States, and Japan, and after three months the uprising was put down. When a council of the nations was held to determine the amounts of money which China should pay the various nations for the damages done their interests, the United States greatly endeared herself to the people of China by renouncing the share that had been granted her—the sum of $20,000,000. And in appreciation of this act, the Chinese government set aside this amount for the education of Chinese students in America.

Today China is alive and vigorous. There is a great desire for the new learning, and in every town groups may be seen gathered about a scholar who can read and explain the news sheet. A Republic was established in 1912, following the revolution of the year before, and with it have come many outward changes, including the application of modern methods and inventions.

For more detailed accounts of Chinese history, see *China's Real Revolution,* Chap. I; *Chinese Lanterns,* pages 56-62 (this is suitable for dramatization); and *Torchbearers in China,* Prologue.

Geography

Looking at China as a whole we see an enormous country divided into eighteen provinces, each qualified in point of size and population to be a kingdom in itself. The largest, Szechwan,

is the size of France, while the smallest, Chekiang, is larger than Ireland. Besides these eighteen provinces there are the dependencies of China: Manchuria, Mongolia, and Tibet. In China's four million square miles—an area but slightly greater than that of the United States—lives one fourth of the human family. According to the 1920 census the United States had a population of about 100,000,000; China has a population four times as great, and it is increasing by leaps and bounds. According to most conservative estimates it is expected that the population of China will be close to half a billion by 1950. China has been well described as a great giant sprawling across a quarter of Asia.

For other descriptive material consult any good geography and atlas. A map of China may also be secured through the Missionary Education Movement.[1] For descriptive material on the geography of the provinces of China, see the series of pamphlets "Pen Pictures" published by the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City.

For descriptions of climate, soil, etc., see *China and Her Peoples,* pages 19-24.

The following letter was written by an Intermediate boy in Jenshow, near Chenghi in the province of Szechwan, and was translated by Mary Geyer Willmott, a missionary in that station:

"American brothers and sisters, how are you today? I wonder what the scenery and weather in America is like. I am not very well acquainted with conditions in your honorable country, but I will tell you a little about my native Szechwan.

"In the spring the landscape is very beautiful. The weather is so fine that it makes little difference whether one wears few or many clothes. One can look through the doorway and see patches of new grass springing up, all green and tender. It is so pretty. There is no river near my home, but there are many rice fields covered with water. In the evening the frogs sing from them. Peach trees and many flowers are in bloom. Travelers smell many lovely odors as they walk along the road, first on one side, and then on the other. When the sun shines bright and warm, it makes one feel very lazy and sleepy. Myriads of bees among the flowers make a wee, small, drowsy sound that makes one

[1] See page 13.

sleepier still. Many pretty butterflies also circle round the flowers. After it rains, the hills and valleys are prettier than ever. The grass and flowers look just as if they had been washed. Sometimes we go with our parents to the graves of our ancestors, to set off firecrackers and place paper money on the graves, putting stones on top of it to hold it down. Toward the end of spring the country is all yellow with ripe blossoms.

"The fall weather is much like the spring, and then, too, it doesn't matter much what clothes one wears; he is always comfortable. It is harvest time and the fields are like pieces of yellow cloth. 'Tung, tung, tung,' sounds the flail on every side. The grasshoppers sing in the sun. The clouds are filmy, like thin silk. The herons fly to us from the north. There are lovely chrysanthemums that bloom all autumn long.

"The winter weather is very cold. Leaves wither and get yellow. Only 'the three friends'—the pine, the cedar, and the bamboo—don't seem to get tired or yellow. It seldom snows—only once in several years—but when it does, it is a pretty sight to see the white snowflakes on the pink blossoms. The grasshoppers all die or crawl into holes for the winter.

"I'm sorry I can't think of any more to say, but I send this much to you, anyway. Peace to your studies!

"Fan Sheo Wen."

"Peace to your studies" is a Chinese form of greeting in letters from one student to another.

Products

China is noted the world over for her artistic productions in the various crafts: rugs, cloissoné, enameled wear, porcelain, polished jade, carved lacquer and ivory, decorated brass, lace, fans, pewter, gorgeous silk and embroideries, etc.

A detailed study of the silk industry may be made with the use of any good encyclopædia. The result of this investigation may be set forth through posters containing pictures and descriptions of the process and beautiful samples of Chinese silk. A miniature silk cocoon exhibit may be secured from T. A. Keleher, Washington, D. C., for 25 cents.

"Of the field crops the most important are rice, cotton, beans,

millet, tea, sesame, tobacco, ginger, indigo, hemp, wheat, maize, buckwheat, peanuts, and, formerly, the poppy. In the South two or three harvests a year are garnered. The cotton plant appears to have been introduced into China about A.D. 1000. The cultivation of the plant, however, did not spread rapidly owing to the opposition of the silk growers. But in time, silk and linen gave way to cotton, and it remains today the most common material for clothing. The supply of home-grown cotton is not now equal to the demand. It was not until the development of trade with Europe had created a demand in that quarter for the rich silks that the industry, which suffered a temporary set-back at the introduction of cotton, revived.

. . . . . .

"None of China's crops or shrubs are more valuable or celebrated than tea. It seems it was not until the sixth or seventh century of the Christian era that tea-drinking became common, even in China. Much complaint has been made by tea-traders during the past few years of the losses sustained by competition with the teas of India, Japan, and Java, and many attempts have been made to induce the Chinese Government to take measures to compel a more careful cultivation of the plant and a more scientific preparation of the leaf. China tea is not grown, as in India, on large plantations supplied with all the apparatus for preparing and boxing the tea. Each proprietor has but a small plot of ground, picks the leaf himself, with the aid of his family, and often carries it himself, sometimes a long distance, to market.

(For a further description of tea-growing, see *Chinese Lanterns,* p. 60.)

. . . . . .

"The bamboo is also a most useful vegetable product, and small groves of it are to be found on nearly all farms in Central China. Its stems are of any thickness from a small cane up to eight or ten inches in diameter. The bamboo belongs to the family of grasses and shoots up in one season to its full height—sometimes as much as seventy-five feet. The young shoots are much prized and a very pleasant article of food; while the full-grown plant finds a ready market for an infinite variety of purposes.

. . . . . .

"Fruits are grown in great variety. Among the many kinds produced are oranges, lemons, bananas, pine-apples, mangoes,

Pacific School of Religion Berkeley, Calif.

plums, apricots, peaches, pears, apples, cherries, grapes, pomegranates and persimmons. Of the fruit trees none is more highly esteemed than the peach, whose beautiful blossoms symbolize the bride, and whose fruit is the emblem of immortality. There are many legends connected with it, and its twigs are supposed to possess magical powers. It is the flat peach more particularly that is identified with the fruit of the 'Fairy Peach Tree,' growing in the garden of the Fairy Queen on the Kunlun Mountains, of which, if a man eat, he shall live forever. Many peach trees are cultivated for the blossoms only. They are in great demand during the season, and the road from Shanghai to the Lunghua Pagoda at such times is crowded with carriages, jinrickishas, and wheelbarrows, carrying pleasure-seekers into the country to see the peach orchards."

—From *China Yesterday and Today*

"Flowers are to be found throughout China in great profusion, many of them growing wild. Sunflowers throw up their yellow heads, begonias are found in sheltered nooks, blue larkspurs, white lilies, chrysanthemums, and, in the spring, azaleas paint the hillsides. White wistaria, Bougainvillæa, and the blue morning-glory climb into the trees and hang out their gorgeous blossoms amongst the pale green leaves of the camphor tree or the dark green of the banyans. China well deserves the name her people give her of the 'Flowery Kingdom.'"

—From *China and Her Peoples*

Cities, Towns, and Villages

China has about 1,500 large cities. Canton is the largest city in China and also in Asia. Shanghai is the principal seaport. It is fourteen miles from the mouth of the Yangtze, and all the ships that sail along the coast of China stop there. Peking is the capital. It is almost one hundred miles from the sea, but it has railroads, and there are caravans of camels which bring in coal, salt, and other products from the northern countries. The Temple of Heaven and the great palaces, built when China was an empire, are at Peking. Hankow, another important city, is on the railroad which runs to Peking and also on the Yangtze. The Chinese speak of Hangchow as the "heavenly city," and they are ready, after having seen it, to die. Soochow, the Venice of China,

still retains the appearance of Old China. Since half a century before Christ it has been a city. Its great walls have fallen and been restored many times, the present ones having stood some four hundred years.

Each city is surrounded by a wall. These great walls of gray brick, together with the ever-present military fortifications, give the cities of China a picturesque appearance. They rise from twenty-five to sixty feet in the air, and are weather-worn and often overgrown here and there with vines and shrubbery. The gates are closed from dark to dawn. When the watchman makes his rounds about nine o'clock at night, the gate-keeper swings one of the pair of great doors into place and lights a stick of incense. As long as the incense burns, the other door is left ajar for late-comers; but when the incense is burned, the gate is locked and cannot be opened until daybreak, except in obedience to official orders.

Seen from the top of a city wall, the Chinese city does not present an interesting appearance. The outlook is one of dark gray gabled roofs covering gray brick buildings. Here and there will be seen an open space overgrown with grass and weeds. Most houses are of one story; a few have two stories; and fewer have three. The monotony of the view is broken only by the trees that rise above the garden walls, or by an occasional pagoda. These pagodas are tall, narrow buildings, divided into an uneven number of stages—frequently seven—usually containing idols. The curved roofs of the stages are sometimes hung with bells, which ring in the wind. The luck of the city is closely connected with these tower-like buildings.

Generally speaking, the streets of the cities in northern China are wide and unpaved, but in Peking and a few other places the principal streets are macadamized. In central and southern China the city streets are crooked and much narrower than in northern China. They are about eight to fifteen feet in width, and are paved with brick and stone. The shop fronts, facing the streets, are usually open, exposing the whole interior. As a protection against the sun's rays, these streets are covered with coarse canvas or matting stretched from the roofs on one side of the street to those on the other, and giving the whole the appearance of a bazaar.

The shop signs hang perpendicularly, and, as they are suspended at right angles to the shop front, so that they can be easily read by persons passing up and down the street, they are often an inconvenience in a narrow street to the man who is riding. The proprietors of a shop do not often place their names upon the sign-board. The shop has a name of its own which it retains through any number of successive ownerships. "Concord Hall," for instance, is a restaurant. The shop of the "Precious Tree" is that of a dealer in teas. "Continuous Happiness Shop" provides the sedan and other paraphernalia for weddings. The "Balcony of the Drunken Moon" is a café. "Peace and Prosperity" is the sign of a pawn shop. The "Fountain of Luxury" merely sells stockings. The "Golden Cow" sells needles, and the sign of the "Black Monkey" is that of a felt cap maker.

—Adapted from *China Yesterday and Today*

The sounds of a city street are always an interesting study. In China they are unlike those to be found anywhere else. The pedler of embroidery thread, needles, and tape has a hand drum which he swings about as he walks, and which is beaten by two little balls attached to the drum by cords. The blind fortune-teller has a small disc of brass which is struck by an ivory mallet. The traveling barber is fast disappearing since the head is no longer shaved. He carries a pole on his shoulder, from one end of which is suspended a stool and the barber kit, and from the other a light stand and toilet articles. He announces his coming by beating an iron triangle. The vender of water chestnuts cries "Mai-pi-tzu-o," prolonging the *o* sound; and the bread man calls, "Mai-man-t'ou" (buy rolls), also prolonging the final syllable.

For further description, see *China and Her Peoples,* pages 141-148.

"The streets are very poorly lighted in most cities. There is an oil lamp here and there, but if a man goes out after dark it is really necessary for him to carry his own lantern. This is made of bamboo splints, or sometimes of wire, and covered with paper. His name in Chinese, cut out of red paper, is pasted on the lantern so that it is easily read by a watchman or anyone else passing on the street. If one is riding in a sedan chair, he will have two big globe lanterns carried by servants in front of the chair-bearers so that they may avoid stumbling. A number

of cities near the coast have now installed electric lighting plants; and where good roads have been built, the motor car, with its brilliant lights, has replaced the sedan chair and paper lantern."

—From *China Yesterday and Today*

For a description of farm and village life, see *China and Her Peoples,* pages 57-70. Also *China's Challenge to Christianity,* pages 72-75, 82-91.

The village tea-house is an institution that deserves a word. It is the club, the newspaper, and the vaudeville of the village. Usually it is a restaurant as well as a tea-house. In the early morning many of the men of the village will have their breakfast there—rice congee or steamed meat dumplings, and plenty of tea. The old men of the village gather day by day to gossip, to smoke, to read or listen to the reading of the news; and the loafers congregate to gamble at *ma jongg.* At irregular intervals the proprietor will engage a public story-teller to entertain his patrons, who pay merely for the tea they drink. Many of the illiterate get all their history, and much of their scant fund of general knowledge from the theater and the public story-teller. He is an experienced elocutionist, and recites rather than reads. This feature is always provided on market days, when the tea-house in every way is made attractive so that it may make its appeal to the many people from the neighboring villages and hamlets.

—Adapted from *China Yesterday and Today*

Statements That Challenge Discussion

"The storm center of the world has gradually shifted to China. Whoever understands that mighty empire socially, politically, economically, and religiously has the key to world politics for the next five centuries."

"The Chinese are equal in ability to any race."

"European thought and activity, although actually gaining interest and force, will sink in importance while the Pacific Ocean —its shores and its islands—will become the chief theatre of events in the world's great hereafter."

The following names have been given to China: "Middle Kingdom" (center of the world); "Celestial Kingdom"; "Dawn Land"; "Flowery Kingdom." Do these names accurately describe China?

"China represents to the average American a nation of 'pig-tails,' opium dens, laundry-men, vegetable venders, and chop-suey restaurant keepers, rather than a civilization rich in art, literature and history. Too often the more sordid aspects of Chinese life have been given undue emphasis. It is unfortunate that the word 'heathen' should have been applied to the Chinese, for to the mind of the average American it conveys the idea of an uncivilized people rather than a non-Christian race."

HOME LIFE IN CHINA

Descriptive Material

By far the most common material of which the Chinese build their homes is that which happens to be nearest at hand. Since bricks are everywhere made in great quantities (almost always of the same color as the clothes of the people—bluish gray), many of the Chinese houses are made of brick. However, the great majority of the country dwellings are made simply of the soil, which has been molded into adobe bricks. The foundations of these adobe houses, like those of the others, are of brick, and, at the height of a foot or two above the ground, have a layer of reeds or some other material to prevent the dampness from rising into the walls. The floor is brick or earth. The roof, which is either of thatch or tile, rests upon four posts, no matter of what material the house is built; and the material is regarded as only filling in between the posts. The shape of the roof suggests the tent.

The rooms of the houses are generally built on the north end of the space reserved as a courtyard, and face the south. If additional structures are needed, they will be placed at right angles to these rooms. If the premises are large, rooms, similar to the ones in the rear, will be built along the front of the court; and in some instances other rooms will be built at right angles to these, thus forming a series of courts and rooms. However numerous or however wealthy the family, this is the normal type of dwelling.

Each room is provided with a brick platform, called a *kang*. This is really the "radiator" and takes up about a third of each room. This is heated by a system of flues, running to all parts of the house, and connected with the stove. The people sit on it,

cross-legged during the day, using low tables at which they can work; and at night they often sleep on it.

There are no ceilings to the houses, and the roof, which is usually not lofty, is in full view from within. Almost all parts of the eighteen provinces are very hot in summer, but it is only in some regions that a back door will be found opening opposite the front one. Doors do not open from the dwelling houses to the street, but to the courtyard. In front of the opening to the street is a screen, usually built of brick. The more superstitious think that this is here to keep out the evil spirits. Others know that it is there to protect the house from the traffic and noise of the street. If there are any windows on the street side of the house, they are very small and very high. Because the lights are very poor, there is little to do in the evening, and the whole household goes to sleep early.

One sees nothing from the street of the beauty of a Chinese home. When you leave the business quarter and turn down a smaller street, you are shut in by high brick walls on either side of the way. There are rarely any windows to be seen. The only openings, as a rule, are the gateways of the homes, through which you catch a glimpse of a screen or the low brick wall, shutting out the view of the inner court. On the lintel of the gateway a motto is posted. It may be "The Five Happinesses Come from Heaven," or "Chiang T'ai Kung Is Here; We Do Not Fear a Hundred Devils." The "Five Happinesses" are Children, Official Emoluments, Long Life, Wealth, and Pleasure. Chiang T'ai Kung was an ancient worthy who canonized so many men, even his enemies, that today he is regarded as a maker of gods, and therefore more powerful that demons. On the gates themselves are other mottoes. One of the most common is: "Blessing for the State, Happiness for the Family, Long Life for the Individual, Abundance for the Year."

The servants' rooms, and often the kitchen also, are next to the street. When you pass through the gate, you are met by the gate-man, who takes your card and escorts you from the front court into the inner court. Usually there are rooms on all sides. Generally the reception hall is directly in front of you on the opposite side of the court as you enter. If possible, this, the principal hall of the house, faces the south. It will never open to the north if that can be avoided, for that is the side of darkness. The upper half of the whole front, including the doors,

is of lattice work, sometimes beautifully carved. The roofs are curved and covered with dark tiles. The cornices are painted in bright colors.

The walls of the interior are covered with interesting scrolls. On some walls will be seen celebrated paintings. The floors are covered with rich rugs of silk or camel's hair. Blackwood screens, embroidered hangings and other articles of beauty will often bear witness to the taste of the owner. On the side opposite the entrance to the room is the platform for the seat of honor. It is covered with cushions and divided into two parts by a low tea-table. When one enters, he takes a chair near the door. When the host arrives, he will invite him to "come up higher," and will place him on his left on the platform. In the court-yard, if the owner be wealthy, will be exquisite gardens with rookeries, ponds of water, picturesque bridges, dwarfed trees, and beautiful flowers. In the garden there will be pleasant pavilions, into which, if you are an intimate friend, you will be invited, to smoke and drink tea.

—From *China Yesterday and Today*

For a description of a wealthy home, see *China and Her Peoples,* pages 48-51.

The houses of the very poor consist merely of tiny sheds of matting, which let in the rays of the sun on hot summer days, the heavy rain of springtime, and the winter winds. The men and women of the poorer classes, as may be expected under such circumstances, spend as much of their time as is possible out of doors—working, washing, cooking, eating, hair-dressing, etc. They only go indoors to sleep.

For a description of a shopkeepers' home, see *China and Her Peoples,* page 53.

If there is a dining room, it will probably contain tables, chairs, a case of large drawers, and a large cupboard—all of which are made of dark, hard wood, finely finished and highly polished. The tables are usually of dark, polished wood, four feet square, the legs square and slender, and with the open decorative work between them that is so characteristic of Chinese furniture. A seam, where the two halves of the table join, runs through the top of the table. In seating guests, etiquette requires that the seam should run at right angles to an imaginary line drawn between the

host and guest. The first guest of honor sits directly opposite the host, and facing the entrance door; the next in honor sits at the left of the host; while the third guest sits directly opposite the second guest. At first the guest declines the seat his host assigns him and not until the third urging will he accept it. It is considered impolite in China to accept a place of honor at the first invitation. Usually there are only four persons at a table. If there are more guests, additional square tables are provided and placed in different parts of the room.

As a general thing no table linen is used. Chop-sticks and spoons are placed before each place. The food is brought to the tables in large bowls and plates. These are placed on the table in a circle around a central main dish. No plates or individual dishes are provided, except for the rice; each one helps himself to whatever he desires from the assembled dishes. Rice, dry and unsalted, is carried to the table in a wooden pail or wicker basket, from which it is served to the individual bowls. Tea is also served in tiny cups without handles. It is taken without sugar or milk. Tea is the national beverage and is drunk at all times and on all occasions as water is in America. The tea-cups and rice-bowls are refilled constantly. When one finishes, he bids the rest to "eat leisurely," which is equivalent to our mode of saying, "Excuse me."

The Chinese are rated among the best cooks in the world. They have practically all the fruits, nuts, and vegetables which we have, and some in addition. The most common vegetables are cabbage, turnips, beans, spinach, and sweet potatoes. In southern and central China, rice is the basic food; in the north it is white bread. Vegetables are cut up and stewed in oil (usually bean oil), or with meat that has first been cut into small pieces. (For a partial list of foods, see Products, pp. 50 and 93.)

Fowls, including ducks and geese, are abundantly bred and consumed. Comparatively little beef is eaten. The festival meat is pork. In addition, the seaboard, rivers, lakes, and streams supply a great variety of fish, and these are sold and eaten in great quantities. Fish is usually broiled and served whole; meats and fowls are stewed and served in small pieces. Soy-bean sauce is a favorite seasoning. Salt, cayenne, and vinegar are also used.

It should be understood that the people of China have never heard of chop-suey; it is an American concoction. *Foo yong dan* (Chinese omelet), however, is typically Chinese, and is made as

follows: Boil sliced celery, pepper, and onion—and almonds if desired—in salt water until they are nearly tender. Stir these vegetables, after they have been drained, into eggs beaten light. For each egg used, add a tablespoonful of the juice in which the vegetables were cooked. Fry like pancakes in fat a quarter of an inch deep. Thicken the rest of the vegetable juice with a little corn-starch, and pour a suitable amount of this gravy into the dishes in which the omelets are to be served.

The national festival dish is the dumpling. In the making of this, a mixture of chopped vegetables and fowl or meat is rolled in thin dough and steamed.

A simple menu might consist of tea, tangerines, rice, fish, cabbage (stewed in bean oil), chestnuts, and pork. A more elaborate menu might consist of oranges, water-chestnuts, peanuts (fried in oil and served cold), watermelon seeds, rice, salted chicken cold, salted pork, clover-leaf and bamboo, fish with rich gravy, shark's fin and fermented bean-curd soup. In a Chinese meal, the fruits and sweetmeats come first, and if there is soup, it comes last.

For a dinner, at which guests are to be present, the food is often provided by a caterer and brought to the home by coolies in steam-heated containers. Very frequently for a dinner of this sort, performers are engaged, and, occasionally, there is a whole theater troupe.

In greeting a guest, the host or hostess takes two steps forward and bows. As they bow, the men clasp their own hands and move them up and down. The women take hold of the left sleeve with the right hand and move the arms up and down several times. The conversation begins with very personal questions such as "How old are you?"; "How many sons do you have?" etc. To departing guests, the host or hostess says: "Go slowly." And all bow.

Tea is always served to guests, even to those who just drop in. It is always the last part of the ceremony before the end of a call. If there is a servant—and there usually is except in the homes of the poor—she brings in a tray, containing cups, saucers, and teapot, and places it on a table near the hostess. After the hostess pours the tea, the servant, grasping the saucer in both hands, passes the tea to the guests. The guests receive it with both hands. They do not drink immediately, but hold the cups as they talk. Finally, after a slight bow, they all drink their tea together, finishing before speaking again.

Dramatization Possibilities

1. Tea for guests in the Reception Hall.

The conversation of the hostess and guests may include a discussion of questions such as the service rendered by the Anti-Foot-binding Society, the merits of the new school system, etc. See also page 45. For help in arranging Reception Hall, see pp. 56-60. For pictures of interior arrangements see Picture Sheets.[1] For suggestions on Chinese etiquette, see page 60.

2. Garden Scene.

Children playing Chinese games. The mother or grandmother may come in and, at the request of the children, tell a story, some Mother Goose rhymes, and possibly some proverbs or riddles.

For other dramatization possibilities, see *Chinese Lanterns,* Chapter I, and pages 29-33.

SCHOOL LIFE IN CHINA

Old System of Education

In Old China boys and girls did not have to go to school. But from time immemorial no people in the world have revered learning so highly as the Chinese. Every family, no matter how poor, cherished the ambition, which was not always realized, of being able to send one child to school. A missionary once asked a cart driver how many children he had. "Five mouths and a scholar," was his answer, meaning that one out of his six children was being educated. But until 1898 there was no attempt to establish a national system of compulsory education.

The schools described in the following paragraphs belong to the old-time régime and are gradually being replaced by those of a modern type. It is estimated that under this old system of education one boy in ten learns enough characters to be able to keep his accounts, and one in a thousand, it may be, can read a book or a newspaper editorial.

In centuries past, education in China was a private matter. If a boy did go to school, he usually began when he was about six

[1] "Chinese Snapshots" and "Chinese Boys and Girls."

years of age. His mother would ask a fortune-teller to name a lucky day for his beginning, and then a teacher would be engaged. The well-to-do had their own tutors, and their schools were usually held, if in homes of some means, in the room where stood the ancestral tablets.

But in the villages and city wards, the neighbors, under the leadership of their elders, clubbed together to maintain schools, each family paying the teacher a few hundred cash [1] a month for each child sent. Such a school was likely to be kept in a room that was dark and cheerless, with mud floor and bare walls. When the boys arrived, they would bow before the tablet of Confucius, then to the teacher, and take their seats on rude stools in front of tables, these two articles of furniture having been brought from the homes of the individual pupils.

The first text-book is a paper-covered book containing pictures and a few large-print Chinese characters on each page. After the master has named them, the pupil goes to his seat and repeats them over and over aloud, until he thinks he has mastered them. He then goes forward to the teacher's desk and asks for the privilege of reciting them and of being told more. As he recites he turns his back to the teacher. This is continued all day long, with just a brief recess twice a day, when the children go home to eat. They remain at their lessons until nightfall. There are no holidays.

The older pupils must also learn to write the characters, and, since each Chinese word is represented by a character, or a combination of simpler characters, that is their spelling lesson. There is no grammar or geography. Something of zoology and botany is studied from a science reader. Arithmetic is studied from an *abacus,* a wooden frame strung with wires, each of which in turn is strung with a number of wooden beads. The more advanced study from such books as the *Trimetrical Classic,* or *Learning by the Three Sounds; The Thousand Word Classic; An Incentive to Study; The Life and Sayings of Confucius;* and *Five Kings and the Five Classics.* In this way they are made familiar with the stories of the men who through all the centuries have pursued wisdom and knowledge at any cost. There was one man, for

[1] Cash is a thin, brass coin, about the size of a quarter, with a small square hole in the center. They are strung in strings of a thousand. One cash is worth about one-twentieth of a cent, U. S. currency.

instance, who always used a wooden pillow so that he wouldn't sleep too long. Another was afraid that he would fall asleep over his books, so he tied his long hair to a beam of the roof. Of Confucius it was said that when he awoke before daylight, he would meditate until it was light and then write down his thoughts on paper. There were also a great many proverbs that the pupils were compelled to learn by heart. These proverbs are scattered through every branch of writing, classical and popular. Among them are:

"No pleasure equals the pleasure of study."

"Some study shows the need of more."

"Deal with the faults of others as gently as with your own."

"By many words wit is exhausted."

"Oblige and you shall be obliged."

"One kind word will keep you warm for three winters."

"The highest towers begin from the ground."

"Better a dog in peace than a man in war."

"Politeness before force."

"Sweep the snow from before your own door-step."

"Man is God upon a small scale; God is man upon a large scale."

"It is better to strangle to death than to slander."

"A good drum does not need a heavy stick."

—Condensed from accounts in *Chinese Lanterns, New Life Currents in China, China Yesterday and Today,* and *China and Her Peoples.* The proverbs were found in *A History of Chinese Literature,* by Giles.

The only interest of the State in education was manifested in the holding of examinations for the civil and military services of the empire. The system of civil service examinations in vogue up to 1900 was at least a thousand years old, while in simpler forms it had existed from very ancient times. These successful contestants became expectant officials, and, when vacancies occurred, they were appointed to office, in which they continued during good behavior. Historians agree that this system has proved one of the bulwarks of China, and that it has maintained Chinese institutions in their vigor while other Eastern governments have gone into decay.

—Adapted from *China Yesterday and Today*

From the Chinese point of view, there never was any inherent objection to the education of Chinese girls and women, and there have been a number of well educated women in China. But, unless the father happened to be a school master, or was at home with a great deal of spare time, his daughters never learned to read. The training of the girls in Old China consisted of teaching them how to sew, and paint, the duties of the first daughter-in-law, the ceremony of tea-serving, and the etiquette of making calls. Whether taught to read or not, they were doubtless made familiar with the Chinese classical stories; and they were also taught, above all else, the Four Virtues: correct manners, careful speech, submissive behavior, and proper employment of the hands. They were likewise schooled in the Three Obediences: Daughter and Father, Wife and Husband, Mother and Son.

Present-Day Schools

The edict of the late Empress Dowager in 1905 adopted a public school system for the whole country. This provides for a four years' course of study in the Lower Primary grades; two in the Higher Primary; four in the Junior Middle school; and two in the Senior Middle school. Of these only the Lower Primary grades are compulsory. It will be a long time, however, before the plan as outlined is finally put into operation. In 1916, of the 70,000,000 children of elementary school age, only 4,186,962 were actually attending schools that were recognized by the public authorities.

At about the age of thirteen, the Chinese boy and girl enter the Middle school (Junior and Senior), which in turn prepares for entrance into the university. The purpose of the Junior Middle school is general education. The Senior Middle school, in addition to the general subjects, offers courses in agriculture, technical arts, commerce, pedagogy, and home economics. The Chinese student may go from the Higher Primary school to the Normal school, to prepare himself for teaching, or to a vocational or industrial school.

In general, the studies of the boys and girls in the schools of China today are very similar to those of our own. Besides science and mathematics, they study Chinese literature, and the history and geography of their country. Their foreign language is English. Maps and charts are on the walls, and their books

look like our books, except that the words are in Chinese characters. On looking into the school library, we find that many of the books are written in China's new phonetic alphabet, which is made up of thirty-nine letters, and by means of which it is possible to learn to read and write after only a few weeks of study. They also have gymnasiums, with equipment like our own, and all sorts of athletic sports. There are Boy Scout troops in many of the schools.

Co-education has been started in the Lower Primary grades of the government schools, but girl students are still relatively few as compared with the boys. The relative opportunity for education for girls comes out clearly when one compares the total number of Middle schools for boys with those for girls. There are 428 Middle schools for boys, and only 9 for girls. The registration is 69,598 boys and 622 girls. (The Empress Dowager was quick to seize the opportunity given by the opening of schools for girls to have a rule made that no girl with bound feet could be admitted.)

The relative part which the mission schools are playing in Chinese modern education can be seen from the following figures on registration in government and mission schools, taken from the World Survey of the Interchurch World Movement:

Kind of School	*Government*	*Missionary*
PRIMARY	4,122,897	159,979
SECONDARY	70,220	12,046
TRADE AND INDUSTRIAL	30,654	1,375
COLLEGE TRADE	15,374	1,745
NORMAL	29,295	3,905
MEDICAL	776	758

Dramatization Possibilities

1. Schoolroom scene in Old China.

See pages 61-64 of this Handbook, and *Chinese Lanterns,* pages 21-27.

2. Schoolroom scene in China today.

A recitation may be conducted on Chinese history, geography (area, population, products), etc. See section "Land of China"

in this Handbook (pages 47-56), and *Chinese Lanterns,* pages 56-62. This latter contains a splendid arrangement of material for such a dramatization. See also Chapter VI of *Chinese Lanterns,* and the prologue in *Torchbearers in China.*

3. Meeting of "old friends."

A Chinese brother and sister, and an American brother and sister meet after a year's separation. The American boy and girl, with their father and mother, who are missionaries, have just returned to China after a furlough in America. The meeting may be accidental, on the street, or it may be a visit in either the Chinese or the missionary's home. In the course of the conversation, the Chinese boy and girl may tell about their new school, which may be either a government or a mission school. They may compare it with the old-time private school, their studies, social activities, athletic feats, and club activities, such as Boy Scouts, etc. The American boy and girl may suggest the similarities between these new Chinese schools and schools they attended while on furlough in America, commenting on the change which they saw in China on their return.

AT WORK IN CHINA

The following letter was written by an Intermediate boy in Szechwan, and was translated by Mary Geyer Willmott, a missionary in that province:

"American brothers and sisters, how are you? I am going to tell you about what we do when we are at home in China. But I cannot tell you what all Chinese children do, for it makes a great difference whether one is a country boy or a city boy. I live in the country. Every day we work from dawn to sunset. Very early in the morning Father and Mother begin urging us children to get up. When I first get up I sweep the floor, wash my face and hands very clean, and then light the incense in front of our ancestral tablet, which stands in the hall, making a bow to show my respect. Of course this takes very little time. Then I study my lessons for the day till it is time for breakfast. After breakfast is over I go to school. I come home for dinner at noon,

and come home again about six o'clock in the evening. After supper, I again honor my ancestors by burning incense to them. When my brothers are home, we take turns day by day in burning the incense sticks. Well, that is what we do every day at home.

"Now I will tell you about more special times of the year, when we have extra work to do. The third and fourth moons of the Chinese year are the planting time, so every one is very busy. The work inside the house doesn't take much strength, but that outside is a little harder. When our parents are so busy in the fields, they leave us to feed the chickens, the cow, and the pig. We gather the eggs, and cut grass for the cow and the pig. At first it is not easy to learn to cut grass with a scythe, and when we are small, we sometimes cut our hands instead of the grass. Sometimes our parents send us into the rice fields to thin it out so that it will grow better. At first, when I was small, I didn't understand, and just pulled up everything. But by the end of the season, I had learned to do it well.

"In the seventh and eighth moons we harvest our crops. The most fun of all is picking the cotton. When a farmer's cotton is ready to pick, he invites all the countryside in to help him. Fathers and mothers, children and babies, all stream in, and there is much excitement and hustle—this one going here, that one going there, babies crying, mothers scolding, and children shouting and merry-making. Then all go out to pick the cotton, throwing it into their aprons or in a basket on their backs, and singing as they go, every one a different tune—songs of the countryside or learned at school, and sung because the people are happy, rather than because the words have much meaning.

"I have told you the things we country children do at home; the city children have very little work to do. They just play on the streets most of the time.

"Your younger brother, Li Dzai Gen, bows to you."

As this letter tells us, the boys and girls in the country districts in China help with the regular farm work just as the boys and girls of rural America do. Their mothers also help in the fields and frequently show great skill in agriculture. They may be seen in the fields, or in their little garden patches, sharing in like toil with their husbands—weeding the fields of young corn, gathering peanuts, planting the rice, wading deep in the water to secure the submerged crop, and, later, hulling and threshing the rice. At

certain times of the year the women and girls work in the tea fields, picking the tea leaves and preparing them for market. They carry on all the forms of sericulture—raising the silkworms, spinning the raw silk into thread, and weaving the thread into the finished silk. In the care of the silkworms, which is very difficult, the Chinese boy and girl is also interested. The spinning and weaving of cotton is another industry which the women and girls of China carry on in their homes. They also make many straw-products—baskets, matting, straw sandals, etc.—and clothes, shoes and stockings for their own families and for sale. There is also a never-failing market for the materials for idol worship—such as incredible quantities of the paper money which is annually burned as an offering to the spirits of the dead—and these are made by the women and girls in their homes. And, of course, there is the universal task of cooking meals, making clothes, and caring for the babies and younger children.

In the homes of the well-to-do, the women and boys and girls have little work to do. Even in the middle-class homes of China there are usually a couple of servants to do the housework and the marketing and cooking. In these homes the women and girls sew and embroider, and take care of the younger children and babies. And now there is the new trend among these "women of leisure" to take an active part in the social, civic, and philanthropic interests of New China. We read of all kinds of organizations for Chinese women: mothers' clubs, civic clubs, anti-foot-binding societies, etc.

(For a dramatization of what these women are thinking and doing, see the playlet, "The Sincere Woman's Club." Another playlet that might be used in this connection is "A Painted Doll or a Good Sport.")

Li Dzai Gen has suggested that the "city children have very little work to do." And, of course, this is true to a certain extent. But, just as we so little think or do not know how many children work in our cities, so Li Dzai Gen has forgotten or does not know that many city children—boys and girls both—are toiling long hours at the hardest kind of work in the various factories of China—making hair nets, matches, candles, soap, cotton, silk, etc. In China there are no child-labor laws, so conditions in the factories there are particularly bad. We, in America, admire the beautiful Chinese silks, but we do not realize how hard some of the boys and girls of China work that we may have them.

Other methods in industry are described in *China and Her Peoples,* pages 58-60.

In the north, the land is plowed with oxen, ponies, and donkeys. The plow has an iron-edged share, which lies so flat that it cannot enter the soil for a greater depth than five inches. In the south the plowing is done with water-buffaloes. They are called water-buffaloes because they love to stand in the muddy water of a pool, with only their noses and eyes showing above the surface. The care of the buffaloes is left to the children, who take them out each day to grass, each child holding one by a string through a ring in its nose, or riding on its broad back. Grandmother sometimes says to them, "It is safer to ride a buffalo than a horse," meaning that a farmer is often happier than a rich man.

PLAY LIFE IN CHINA

Festivals

Every nation has its festivals, its seasons of recreation and holiday-making. China does not lack them. On the contrary, since it is a very old country, it is well supplied with them. The Chinese do not have a weekly day of rest, but they have quite a number of holidays. The most important of these is the feast of the New Year, the observance of which, in the case of the well-to-do, is often spread over an entire month, and in no case is less than three days. The following letter, written by an Intermediate boy in Szechwan, and translated by Mary Geyer Willmott, gives a description of three leading festivals:

"American brothers and sisters, are you all well? And would you like to hear something of China and our Szechwan? I will tell you something about the way we observe our three principal feasts.

"The first one is the Feast of the New Year. It is observed from the first to the fifteenth day of the first moon in the new year. All the people, men and women, young and old, wear new clothes. We children go with our parents to take New Year's greetings to our friends and relatives. Nobody thinks of working, and all the shops are closed. It is a time of rest, play, and rejoicing. In the streets the boys, and even the men, play and

parade with large dragon and lion lanterns many feet long and made of brightly painted paper, or even silk and satin. Bells, drums, and fifes are continually heard in the streets. Boys spin tops and fly kites. The streets are all hung with bright cloth stretched from housetop to housetop, from which are suspended imitation flowers or fishes. We call them the 'heavenly flowers,' and say that we are walking in a sea underneath the fishes, because we can't see the sky for the waving cloth above. At night each house hangs out lanterns of pretty colors and shapes, in which candles are burning. There are many beautiful fireworks, too, which the girls and women especially love to look at. We keep our houses a little cleaner, eat a little better food, and are happier at this time of the year.

"The next feast is the 'Sun Straight Above' feast or midsummer festival. It comes on the fifth day of the fifth moon. On that day we honor a prophet named Chio Uan, who drowned himself because nobody would listen to his words. We hang two kinds of sweet grass over our doors to keep us from getting any kind of sickness. We eat good things—eggs, meat, and chicken—and put a yellow medicine in our cups, over our faces, and sprinkle it upon the floor. This keeps us from getting sick. Sometimes, to have a little fun, we dress up a man in fine clothes to represent an ancient bad man, Han Lin, and hide him somewhere in the city. Then everybody hunts him down and, when he is found, he is accorded a mock trial and given a severe sentence. People who live by the river have water sports to commemorate the drowned prophet. They decorate boats with flowers for an outing, and one special part of the water sport is the letting loose of a duck in the river for whomsoever can catch it. The one who catches it is applauded loudly.

"The third big feast is the fifteenth day of the eighth moon, when we have our mid-autumn or harvest festival. All the schools have a holiday. We buy and eat cookies to commemorate the time when the Mongols overran our country and we ousted them through a secret plan carried from place to place on small pieces of paper baked inside cookies. The moon is always full on this day, and in the evening everybody goes out to see if it is 'flowery.'

"Chen Gin Hsien"

This letter describes the festivals as seen by a boy, in his own province. The following additional details, taken from accounts in

China Yesterday and Today and *China and Her Peoples* will help to fill out our understanding of these festivals:

New Year

The preparation for this celebration begins one week before the end of the old year. On the twenty-third day of the Twelfth Moon, each family gathers in the kitchen to worship the Kitchen God, whose image is pasted on the kitchen chimney, or in a niche in the wall above the kitchen stove. On that night he is said to return to heaven to report to the Ruler of the World the conduct of each member of the household during the year that is drawing to a close. The mouth of the image is smeared with molasses to indicate the desire of the family that he shall report nothing but good about them. The paper on which the gaudily colored picture of the Kitchen God is printed is then taken down from the chimney and carried out into the principal courtyard of the house and burned.

One week later, on the thirtieth of the month (there are only thirty days in the last month of China's calendar), the family assembles once more in the kitchen to welcome the return of the god. The bursting of strings of firecrackers proclaims the joy of the household. A new picture is put in the place of the Kitchen God, he is installed in the care of the home, and all is in readiness for the beginning of a happy New Year. It is interesting to note that even in the sixth century B.C. the Chinese used the Kitchen God to intercede for them with the Supreme Being.

The last night of the old year is a busy one in every Chinese city. This was particularly true under the old régime, because all debts must be paid off before the New Year dawns or one "loses face." Through the dark, dismal streets, on the last night of the year, may be seen paper lanterns, hurrying to and fro, carried by their owners intent on settling their accounts. The shop-keepers also are busy with their books. Belated purchases are being made for the coming festival. The noise of bursting firecrackers is heard everywhere, and it is long after midnight before the town settles down to its accustomed quiet.

In strong contrast to all this noise and hurry is the Sabbath-like stillness of the New Year's morning. Every house and shop is closed. Scarcely any one is seen on the street. The first day is devoted to the family. Every one wears his best clothes and goes to the principal hall of the house to worship the parents and grand-

parents. Incense is burned to the deceased ancestors, and all give themselves up to feasting and the joy of a family reunion. The mothers make a big pot of syrup with nuts in it, and when any of the children come, she gives them a chop-stick, which they dip in and twist as much syrup on to it as will stick. Plenty of food and fuel must be on hand for not less than three days, for it is impossible to buy anything outside. On the third day a few pedlers will be seen upon the street corners and in temple courts to amuse the crowd and gather in a few cash. The humblest citizen will go out to call upon his friends, leaving with each a great red card bearing his name and a New Year congratulation. It seems probable that the Western custom of making a round of calls on New Year's Day is really derived from that of China, one that was introduced by merchants and mariners who traded in the East.

Birthday of the Republic

Since the Revolution of 1911 a new holiday has been added to the calendar. This takes place on the tenth of October, and is the anniversary of the founding of the Republic. The celebration has a patriotic character—flying of flags, processions with bands of music, public meetings with speech-making, and, in some places, exhibitions of relics of the revolution and pictures of its leaders.

Other festivals are: "Sun Straight Above"; "Feast of Lanterns"; "Festival of Ch'ing Ming"; "All Souls Festival"; "The Moon's Birthday"; "The Ninth Moon Feast"; "The Winter Solstice," etc. See section on festivals in *China and Her Peoples.*

Games

Until very recent times the games of the Chinese children have been for the most part tame and uninteresting in character; such as, for example, tossing bits of earth at a mark, striking a small stick sharpened at the end with another stick so as to make the first one hop into a "city," a variety of jacks, shuttlecock played with the toes and heels,[1] etc. It has been found especially hard

[1] The shuttlecock is a cork stuck with feathers. The game consists in batting and keeping the cork in the air. When this is done with the toes and heels, instead of with a paddle, it requires no little skill.

to get the Chinese interested in games in which there was the element of competition. However, the schools and missions have all introduced gymnasiums and play-grounds, and the boys and girls are beginning to play and to enjoy the games which we play. The following games, written up by an Intermediate boy in Szechwan, and translated by Mary Geyer Willmott, will give us an idea of the games which Chinese boys and girls now play:

"American brothers and sisters, greetings. Would you like to hear of some of the games we Chinese boys and girls play? There are too many to tell all, but I will just tell you about some I know.

"First there is a blindfold game. We choose one of the group, pull his round, black cap down over his eyes, and tie it there with a band. Then we join hands in a circle and go round and round for several minutes. When we stop, we all stoop down, and the one in the middle puts out his hands and touches some one. He then asks the one touched to make a funny noise, and, when he does so, he tries to guess who he is. If he guesses right, the other boy has to take his place; if he guesses wrong, he has to keep on trying.

"Another game we call 'Hide the Cat.' One hides somewhere in the house, and then calls the others to hunt him. The first one to find him may be the cat the next time.

"Then there is another called 'Protecting Eggs.' One player is the protector, and the others are the robbers. There is a stone, or 'egg' for each robber. The 'eggs' lie near the feet of the protector. The robbers try to steal the eggs, but if the protector touches one with his hands or feet, that one has to be the protector. If the robbers get away untouched with all the 'eggs,' the protector has to begin protecting all over again.

"Then we have, too, all sorts of quieter games played by moving little stones or seeds, which we sometimes call 'horses,' from point to point on a marked paper, but they are too hard to explain in a letter, so I will stop.

"Dai Chin Chi"

More Chinese games will be found described in *Children at Play in Many Lands* and in *Chinese Ginger.*

Riddles

The solving of riddles is also very popular among all classes in China. At various times during the year, especially at the time of the Feast of Lanterns, it is a common sight to see a group of people, composed of the literary and uneducated men alike, gathered around a doorway over which hangs a lantern upon which several riddles are written. Prizes, varying from several hundreds of cash down to some trifling gift of nuts, sweetmeats, etc., are offered for their correct solution; but the thousands of people who engage in the competition do so rather on account of the sport afforded than for the value of the prize offered. Riddles are also the favorite pastime at dinner parties. Some of these riddles follow:

It takes away the courage of a demon; its sound is like that of thunder; it frightens men so that they drop their chop-sticks; when one turns one's head around to look at it, it is turned to smoke. What is it? *Answer:* A firecracker.

It was born in a mountain forest; it died in an earthen chamber; its soul was disbursed to the four winds; and its bones are laid out for sale. *Answer:* Charcoal.

What is the fire that has no smoke; and the water that has no fish? *Answer:* Lightning; rain.

What are the eyes of heaven; the bones of water; and the looking glass of the sky? *Answer:* Stars; ice; lake.

What is it that has a gaping mouth and marches on like an invading army, devouring at every step? *Answer:* Scissors.

A little house all fallen in; yet it holds five guests. What is it? *Answer:* Shoes.

RELIGIOUS LIFE IN CHINA

It is seldom safe to generalize in regard to anything in China, but if there is one thing in regard to which a generalization would seem to be more safe than another, it would be the universality of temples in every village throughout the country. There are,

of course, some villages in which there is no temple, but the only explanation of so rare an occurrence is that the hamlet is a small one and cannot afford the expense. In such instances the villagers frequently go to the temple of the next village and "borrow their light."

Everywhere, at the corners of busy streets, or beside country paths, are to be found shrines, each with three sides enclosed and the front open. These are any size from eighteen inches high. They may be fresh looking, adorned with a satin embroidered hanging, the gift of a grateful worshiper, and inscribed with words such as, "Prayers here always heard." Or they may be neglected and broken down. Inside most of these shrines, and in the temples, are to be found two pieces of bamboo root, kidney-shaped, with one side rounded and the other flat. Any one in difficulty may inquire of the spirits by throwing these. If they both fall the same way the answer is "no." If one falls on its rounded side and the other on the flat side, the answer is "yes." A persistent worshiper will go on throwing until the desired answer is obtained.

The village temple is not only a place for worship, but the town hall as well. Here public meetings of the villagers are held, and, as has already been noted, theatrical performances are given. It is also commonly used as the lodging-place of the ancestral tablets of those families who are too poor to maintain their own ancestral hall.

As is true the world over, the boys and girls of China inherit their religion from their parents. This means that they are Confucianists, Taoists, or Buddhists, or more likely a combination of all three. One cannot say that China is partly Confucian, partly Taoist, and partly Buddhist in the sense that India is partly Hindu and partly Mohammedan, for every person's religion is a mixture of the three. One may even find a tablet to Confucius, a Taoist idol, and an image of Buddha in the same temple.

In the study of these three main religions, the following references in *China and Her Peoples* will be found helpful: Confucianism, pp. 27-30 and 102-104; Taoism, pp. 104-106; Buddhism, pp. 107-109; Ancestral Hall, pp. 46-47.

One of the most important elements in "family-worship" is the reverence paid the God of the Kitchen. His image is kept in a

niche above the cooking range in the kitchen. He is popularly supposed to be a deification of Chang Kung, a worthy who lived in the eighth century of our era, and was able to live in perfect peace, even though nine generations simultaneously inhabited the same yard. Even his hundred dogs were so polite as to wait for one another if any of them were late at a meal. The reigning emperor of the Tang Dynasty sent for Chang Kung to inquire the secret of such wonderful harmony. Calling for a pen, he is said to have written the character denoting "Forbearance," a great number of times. According to tradition, the picture of this patriarch was placed in every dwelling as a stimulus to the imitation of his example. (There seems to be good reason for thinking, however, that the worship of the Kitchen God, or his predecessor, was common even before the days of Confucius.) The Kitchen God is worshiped daily. Each morning, and sometimes in the evening, the mother and daughters of the family fill two bowls with food (probably rice) and place them in front of the God. Spreading out their hands and bowing low before the image, they repeat their prayer, "Look today with favor upon each one of this household." (See also Feast of the New Year).

A well-known story is that of Kwannon, Goddess of Mercy. Her image is in every Buddhist temple, and it is she to whom the women especially pray. Long ago she was a beautiful princess, who, all her life, served the poor and distressed with unselfish devotion. When the time came for her to die, she was spared the necessity of being born again into some other form or being, and was about to be admitted at once to heaven. But just as she was stepping across the threshold, she heard a cry of grief and pain from earth. She listened, hesitated, and finally stepped back, choosing to stay on earth to help its pitiful needs, rather than to enjoy the peace of paradise. For this act of self-denial she was deified, and is the most beloved of all the Buddhist gods.

The following narrative was written by Mrs. Ralph M. White, a Presbyterian missionary in China:

"A few weeks ago, on a bright afternoon, we took a trip to our near-by hills. We went down the canal by boat, then walked through some picturesque, though very dirty, villages, and out into the open country. Soon a glorious panorama lay before us—

Soochow and all the fertile plain round about, sparkling lakes and winding canals. We wandered on to an ancient temple that crowned one of the hills. A rare old incense burner, that towered above us, guarded the entrance. At the left of the first doorway was a wooden horse, with whips and ropes and old saddle-cloths hung about—the god of carriage and donkey drivers. Crossing a court we came to the main temple, filled with gods of every size and description and with well-worn kneeling boards in front of each. Some of the temples look dilapidated and seem unused, but this evidently was a popular place of worship. The priest in charge was disposed to be very friendly, as was also the small boy who served as an apprentice to him.

"As we talked and asked questions, a woman appeared with a large bundle of paper money, some candles and incense. She was poorly dressed, evidently a country woman of small means. Usually people coming into a temple and seeing a group of foreigners are embarrassed and self-conscious, but she seemed absolutely oblivious of our presence. She went swiftly to each god, placed her candles and incense, paid a few cash to the boy to light them, burned her money in the receptacle provided for that purpose, and then began her prayers. She would kneel before a god, bump her head again and again, as rapidly as she could move it up and down, and murmur swift words of petition. Around the room she went—not a single god was neglected—beating her poor head until she must have been dizzy and faint and pouring out her heart to the hideous, leering faces above her. I have never seen any one so terribly in earnest. Finally, she went to the horse, of which I spoke, and bowed before it, taking a little garment from her breast. After some moments of prayer, she began hunting everywhere, in the dirt and dust of the place, for something alive to wrap in the baby clothes—something that would bring back the fleeing spirit of her little one, for such is the strange superstition. We felt sure now that her intense pleading could mean only one thing. 'Yes,' she said, when Mr. White spoke to her, 'my child is sick, dying!' Quickly picking up some dust from the idol's feet and wrapping it in the clothes she carried, she darted out of the door, frightened doubtless by the words, and for the first time seeming to see us."

The value of presenting the forms of worship of other peoples by means of dramatization is doubtful. Impersonations and re-

ports, etc., are suggested instead. If it be an advanced Intermediate group with which you are working, it may be that some discussion questions will be considered with profit. Possible questions for discussion that suggest themselves are:

What in the Chinese religion is admirable?

Can the religious practices of China add anything to our interpretation of Christianity?

What is Christianity's unique message; what is its outstanding contribution to the world's thinking and acting?

Why am I a Christian?

If you were a good Confucianist, is there anything in the Christian religion that would make you willing to change from one to the other?

THE CHRISTIAN MOVEMENT

History

"When the Polos visited China in the Middle Ages, they were kindly received and were requested by the emperor to ask the Pope to send one hundred missionaries to China. But the opportunity was lost. After the Portuguese and other European pirates began ravaging her coast in the sixteenth century, this feeling of friendliness changed, and all foreigners were regarded with suspicion. The Roman Catholic missionaries who went out about this same time made a number of converts to Christianity, but the authorities and many of the people distrusted them, and in 1724 the emperor issued an edict against Christianity. The missionaries were restricted to Peking and Canton, and all churches were closed. Twenty years later a general persecution began, and hundreds of converts were put to death.

"The East India Company, founded in 1600, began to trade with China in 1635. When its first four ships sailed up the river to Canton, the Chinese fired on them, regarding them as more barbarian pirates; the fire was returned. After prolonged nego-

tiations and many misunderstandings, the Chinese agreed to trade with the newcomers and allowed them to settle on a piece of land on the river-bank outside of Canton. The traders were strictly forbidden to go beyond the prescribed area, or even to enter the city.

"When the year 1807 arrived, China was still entirely closed to foreigners, with the exception of the concession already noted. The Chinese were self-contented, regarding themselves as the most cultured and powerful people on earth. They seriously believed that the foreigners were at heart only enemies in disguise, and they determined to have only 'trade relations' with them."

—From *Yarns on Heroes of China*

The history of the Christian movement from this point may best be traced by studying the lives of the great missionary pioneers and early Christian heroes as told in *Torchbearers in China.* This book includes a good biography of Robert Morrison, who was the man who really opened the gates so long closed to Christianity. Excellent hero stories may also be found in *Yarns on Heroes of China.* These are especially well adapted for dramatization. Very good biographies may also be found in *Notable Women of Modern China.* Other biographical material will be found in *Ministers of Mercy* and *Under Many Flags.* See also *Chinese Lanterns,* Chapter VII and pages 98 and 138.

The various denominational boards will gladly supply additional material on the history and work of the Christian movement in China. Your own denominational board will also furnish you with the material necessary for a detailed study of the work of your own denomination in China, and of the work done at the various centers supported by your church. Since this material is so easily obtained, only fact material of a very general character will be included in this section. This material has been selected and organized in such a way as to be of use in making posters and in discussing several of the questions in Activity X.

China's Need for Christianity

The question whether Christianity can supply a need in China which her own religions cannot may be tested by the lives of those Chinese who have become identified with the Christian Church. They are not perfect lives, but no one who knows the

average character of the men and women who make up the Church in China as compared with the average character of the classes or groups outside the Church will have any doubt on this subject. Professor Ross has likened the Christian Movement in China, in comparison with the rest of the Chinese, to the Puritans of England in comparison with the majority of the English people of their day.

Nearly all the movements for social and moral betterment have either originated inside the Christian movement or have had their chief support there. This is particularly true of the outstanding movements against foot-binding, the opium traffic, and the extension of the whole modern movement for elevating the status of woman, and for a fuller recognition of the value and importance of child life.

No overstatement of the effectiveness of missionary work would be wise; yet it may be said without any exaggeration that every mission station in China is acknowledged by the Chinese to be a center from which flow forces which relieve suffering of all kinds, which cut at the root of superstition and ignorance, and send forth ideas which transform whole sections of Chinese society. Many mistakes have been made by missionaries, yet the missionary movement as a whole in China could submit to the most thorough investigation by impartial students and be assured that the judgment would be overwhelmingly favorable.

—Adapted from the *World Survey*

The following letter was written to a friend in America by one of the missionaries of the Presbyterian Church in China:

"I am on my way home from a meeting of the Board of Directors of Compassion Orphanage near Ningpo. There are seventy-five boys in the orphanage at present, and it so happens that the majority of them are small. I think the average age must be about nine or ten.

"After the business of the day, a few of the senior boys gave a little play illustrating their appreciation of their orphanage home. It showed two children who had lost father and mother and whose uncle was no longer able to care for them. They were applying to a benevolent man of means for help. The man received the smaller child and undertook to find a home for him; but he sent the older boy of twelve or thirteen away, with many fatherly exhortations to find a job and support himself.

"Superintendent Tsu had prepared a song of deep pathos which the lad thus left alone sang to the tune of 'Pass me not, O Gentle Savior.' When he reached the chorus, the little fellow was so affected by the yearning of the tune and the song he was singing that great tears showed on his face; but the clear, sweet voice went on with the song throughout the verses. After the song, and while the boy is still standing there in his loneliness, not knowing where to go, he is discovered by a number of the boys from the Compassion Orphanage, who soon persuade him to go with them. And it is only a short time until he is seen donning an orphanage coat and becoming quite at home in the happy orphanage family. It was a very simple performance, lasting only a few minutes, but the boy's song went straight to the heart. The orphanage, under the loving care of Mr. and Mrs. Tsu, whose own children have mingled with the other children like real blood relations, is meeting a great need for the homeless boys in this part of China."

This story may readily be dramatized.

Some of China's needs which the missions are making an attempt to meet are as follows:

1. *Educational.* "The missionary has been an educator. He has written original books for the natives, and has translated foreign books into their language. He has introduced modern arts and sciences into China. Because of his labors, the interior of the country today is enjoying the benefits of present-day knowledge and improved ways of living.

"The Y.M.C.A. and the Y.W.C.A. have also made a valuable contribution to education in China. By work in schools and colleges, these organizations have brought the student classes into contact with Christianity. A special campaign for students resulted in bringing many into the Church. There is no more effective way of teaching China the worth of her manhood and womanhood than through the Christian school. There is no other way to help China safeguard the purity of the educational ideal, morally and spiritually, except by the contribution of a multitude of Christian teachers definitely committed to the exaltation of Christ before the childhood and youth of the nation."

—From the *World Survey*

"Until quite recently most of those who accepted the Christian faith were men and women of the humbler and less influential classes. The better educated and more influential people regarded it as quite beneath their dignity to take any serious notice of Christianity. The Bible was too simple for them, and the church too common a place. It is estimated that thirty-five per cent of the men, and sixty-five per cent of the women in the Christian Church today are still unable to read or write. This means that they are unable to read the Bible for themselves. They are thus deprived of one of the most important means for the development of the Christian life. Illiteracy is, no doubt, one of the greatest hindrances in the way of the progress of the Christian faith in China. Realizing this great need, every effort should be made to make every Christian a reader of the Bible and a teacher of illiterates."

—Statement by Ch'eng Ching-yi

For the percentage of illiterates and other facts about education in China, see Section, "School Life in China," page 61.

2. *Medical.* "China is the land where sickness flourishes. There are 400,000 people to one doctor. It is said that ninety-nine per cent of the sick in China never receive competent medical attention. When the missionaries built the first hospitals in China, there was no word in the language for nurse.

"The annual death-rate is from forty to fifty for each thousand of the population, as compared with fourteen in a thousand in the United States. For all China there are about a thousand modern doctors. A full third of these are missionary doctors. In 1920 there were 162 foreign and 895 native nurses in missionary hospitals. Christianity can offer no better service to China than to maintain such a group, who will bear to the 400,000,000 of China the Christian message of health, cleanliness, and the right of the sick and weak to care and tenderness.

"There are over a million blind and four hundred thousand deaf in China. No estimates are available to tell the story of how many lepers, feeble-minded, insane, dependent, and uncared-for children and aged there are. Each hospital or mission ministering to these people is a gate-way through which the Chinese sufferer enters into a knowledge of what Christian freedom from super-

stition, Christian regard for individual human life, and Christian mercy for pain, mean."

—From the *World Survey*

Most Chinese parents are fond of their children—male or female—and are ambitious for them. The infant mortality, which is very high (eight out of ten never live to grow up), arises largely from ignorance of the most elementary laws of health, the impossibility of getting competent medical assistance, and the intensity of the economic struggle.

For the work of a medical missionary, see in *Torchbearers in China,* Chapter V, an account of Hu King Eng, who treated 24,091 patients in one year at the Foochow Hospital. See also the account about Dr. Shelton, Chapter IV, in the same book.

The story, "The Pirate's Island," to be found in *Chinese Lanterns,* page 77, might be told or dramatized. See also the account of medical relief work on pages 114-117 of the same book.

3. *Industrial and Agricultural.* The importance of improving the agricultural conditions of China becomes apparent when we realize that 70 per cent of the people live by the cultivation of the soil. There have been terrible famines in North China. The soil is very fertile, but so light that any lack of rain causes drought. Sometimes when people are starving by the thousands in the north, there is an extra good harvest in the south, but organization and means of transportation are lacking. Crops are often destroyed by insects because there is no knowledge of means for getting rid of them. Floods are also very prevalent and devastating in the north.

For a further discussion of this subject, see *China's Real Revolution,* Chapter VI. See also section on "Work" in this handbook.

4. *Evangelistic.* For evidences of the fact that there is need for a new religion and worship, see the section "Religious Life in China." Note also the various other harmful superstitions growing out of the religion of the Chinese that may be found scattered all through the "Fact Material" in this book. For the work of an evangelistic missionary, see Chapters II and III of *Torchbearers in China.*

A place of worship of the Christian religion in China is called "The Jesus Doctrine Preaching Place."

Hindrances to the Growth of Christianity

Persecution. "In the early days of Christianity in China, if a man were the only Christian in his village, he would often be turned out of his home. For a time he almost starved in the midst of plenty. A group of farmers would arrange to take turns in watching the fields when the harvest was ripening, but the Christian would have to watch his own at night and work in the day. The others would arrange that the day on which he was to be allowed to use the community threshing floor would fall on Sunday. He had no redress if he found that the water had been drained off his fields, his irrigation ditches clogged, his melons stolen, or his produce boycotted on the market. Yet, if he showed the real Christian spirit, it was amazing how soon his neighbors came to want to know about the 'doctrine' which helped him to hold his peace under persecution, and even to return good for evil."

—From *China and Her Peoples*

Suspicion of the Missionary's Motive. "To the average Chinaman the presence of the missionary is a puzzle. They simply cannot imagine human beings exiling themselves from their native land for the love of men on the other side of the globe. So they frame sundry theories to explain the thing to themselves. One theory is that the missionaries are secret political agents bent on gaining influence over the Chinese and then swaying them to the advantage of their respective governments. Only of late have the natives come to realize that the strangers are not sent by their governments, but by religious groups. According to another theory, China is so excellent and renowned that the red-haired barbarians come to live there for the mere pleasure of it. As for their self-denying works of benevolence, these are supposed to be done in order to win favor with their God. . . . The Chinese, however, are coming to discriminate between the missionaries and those aggressive white men who are in China not to help her, but to make something out of her."

—From *The Changing Chinese*

Importation of Harmful Practises. It has been said that China doesn't resist the foreigner so much as it resists the harmful practises which he brings with him. It cannot be denied that the Western world has given China the cigarette, opium, and cheap moving-pictures. The following is the passionate outpouring of an old Chinese scholar, as a consequence of some of these and other innovations:

"The philosopher, a great student of China, was upholding Old China. He grew violent and bitter as he spoke of the students, fresh from foreign universities, who, with sacrilegious hands, tore down the oldest civilization in the world. 'But you—do you know what you are doing?' he said to the foreigner. 'For what reason do you deem yourselves our betters? Have you excelled us in arts and letters? Have our thinkers been less profound than yours? Has our civilization been less elaborate, less complicated, less refined than yours? Why, when you lived in caves and clothed yourselves with skins, we were a cultured people. Do you know that we tried an experiment that is unique in the history of the world? We sought to rule this great country not by force, but by wisdom. And we succeeded. Your superiority is the machine gun. And with it you have shattered our dream that the world could be governed by the power of law and order.'"

—From *On a Chinese Screen,* by W. Somerset Maugham

Unfortunate Diplomatic Experiences. "In the diplomatic dealings which China has had with foreign countries during the past hundred years, she has always failed to achieve her ends and apparently has always had the worst of the bargain. On the whole she has received much benefit from her contact with foreign countries, but only a few of her far-sighted individuals hold this point of view. The people in general know things only as they happen. These happenings they criticise, often blaming other countries for them. Foreign governments have been always reaching out to extend their power, and it has been easy in many places to disregard justice.

"It is true that recent conferences, like those of Versailles and Washington, have openly professed to uphold justice, so that China has been able to send delegates to represent the opinion of her people; but among the countries represented at these conferences

there have been few who wished to see justice done to China. Always in the end they have put the benefit of their own countries first; might has won and justice has been defeated."

—From *China Today Through Chinese Eyes*

Foreign Control of the Church. The time is fast coming when the Christian Church in China must be naturalized. While the gospel is universal and applicable to all mankind, its variable elements must be adjusted to the needs of the people in every country. Christianity has come to China with a great deal of Western coloring. It has brought the living message of the gospel, but it has also brought Western methods, manners, rituals, denominational practises, church architecture, and so forth, and some of these seem to be quite unsuitable for the people of the East. This is not the gospel; it is the Western interpretation of it. And the Chinese must be given control of their own Church as soon as this is practicable so that they may adapt the message of the gospel to their own situation.

Moreover, the Chinese need to be made to feel a greater responsibility for the spread of Christianity in China. The congregations nearly all regard themselves as "Mission Churches." It need hardly be added, that with the mission supporting every branch of the work—religious, educational, and benevolent—there is little challenge for the individual church to take seriously the matter of its own support. Indeed, it is not an uncommon thing for the Chinese believers to think that the mission has unlimited wealth, and that there is no real necessity for the few cash that the members of the church are in a position to give.

In the same way, the fact that the program is more or less "put over" on them diminishes their initiative and reduces their interest. The Chinese workers hold the position of "native helpers" to the missionary. Broadly speaking, it is of course inevitable that they should be so regarded. The missionary has had the opportunity for getting a better education, he has had more experience, he has a wider knowledge in missionary and church affairs, and has a greater Christian background. The Chinese helper, in most instances, has had few of these advantages. He has, therefore, to be contented to hold a secondary position in the mission churches. The missionary decides the policy of the work, and determines how the funds shall be disbursed. Sometimes he chooses to seek the advice of his Chinese workers; often he does not. Now, candidly,

who is the helper after all—the Chinese worker or the missionary? The Christian Church should be prepared to say, "In the truest sense of the word the missionary is the helper to the Church in China," and be pleased to be so regarded. The day is not far distant when the Church in China, as the Church in England, Scotland, and America, must move along independent lines. This does not mean a severance of relationships. It means cooperation, with the Chinese actually in control.

—Adapted from an article by Ch'eng Ching-yi
in *China Today Through Chinese Eyes*

According to Paul Hutchinson, there is no more outstanding Christian today than Ch'eng Ching-yi. For an account of his life, see *Torchbearers in China,* Chapter VII.

"The total number of communicant Christians in China at the present time is 360,000. Of that number, no less than 24,000 men and women are salaried workers of the missions and churches, engaged in evangelistic, educational, medical, and other forms of service." [1]

—Ch'eng Ching-yi

"The budget of the Chinese missions for 1920 shows a larger expenditure for the salaries of native workers than for the salaries of foreign missionaries. The Church in China is on the road to becoming autonomous."

—*World Survey*

"Out of 1,713 counties in China, with the exception of only 126, every one has a mission place in it."

Denominationalism. A large and representative group of Chinese Christians met in Shanghai in 1922 and presented this polite ultimatum to the missionaries: "We express our regret that we are divided by the denominationalism that comes to us from the West. It is based on historical differences which—however real and vital

[1] "Conservative estimates for 1924 approximate 400,000 (total communicants) with proportionate increase in evangelistic centers and the total Christian Constituency."

—*China's Challenge to Christianity,* page 241

"Total employed Chinese force at work (including evangelistic, educational, medical, and otherwise technical), 30,000."

—*Ibid.,* page 238

they may be to the missionaries themselves—have no meaning for us Chinese. Instead of being a source of inspiration, this denominationalism has been and still continues to be a source of confusion, bewilderment, and inefficiency. Therefore, we appeal to all those who love Jesus Christ to follow his command and unite into one church. We Chinese Christians desire to effect a speedy unity, and we call upon the missionaries to remove all the obstacles, in order that Christ's prayer for a united Church may be answered here in China."

SCRIPTURE READINGS

It will add interest to search for Bible passages which suggest customs to be found in China today. It is the testimony of missionaries that many phrases and customs in the Bible which puzzle the Westerner become clear after one has moved about among the common folk in China.

In the matter of feasting, the customs are almost identical. The host invites his guest a few days before the time set for the feast; but, when the hour is near, he sends his servants or friends to call those bidden and to tell them that now "all things are ready" and to beg them to come without delay. If the guests are first seated in the reception-hall, the first to seat himself of course takes the lowest place, and, since he is often the chief guest, he has to be duly urged and finally escorted to a place of honor. During the feasting-time, it is not unusual for neighbors or passers-by to enter the courtyard or house to look on for a while, and no one minds in the least. The picture holds true even to the dogs, which are always under the table waiting patiently for the scraps which are bound to fall. (*Matt.* 22:1-10; *Luke* 14:7-11; *Luke* 7:36-50; *Mark* 7:24-30; *Luke* 16:19-31, etc.)

In arranging for the marriage of his son Isaac, Abraham used the method of procedure which is still customary in China. He intrusted the important business to his servant, who, acting as middleman, went to inquire among the people of Abraham's old home for a wife for his son. This servant carried with him a handsome dowry, which he bestowed upon the maiden, whose father and brother accepted his offer for her. He gave to the family also presents of precious things. The maiden herself was

not consulted until after the arrangements had been made. Then Rebekah was led to the home of Isaac, where they were married. The whole transaction illustrates exactly the customary methods of arranging marriages in China. (*Genesis* 24.)

When sorrow visits a Chinese home, one is strongly reminded of Biblical history; for the loud wailing at the home of the ruler of the synagogue upon the death of his daughter is Chinese in sound at least. One can discern from afar the house recently afflicted by death; the wailing is prolonged and vociferous. (*Matt.* 9:18-26.)

In matters of buying and selling, the Chinese use methods which greatly resemble those employed by the Hebrew fathers. When one buys an article, whether great or small, a question as to the price generally brings the polite answer: "Oh, there is no need for money. Take what you want." Or else, "Pay anything you like." Even when one is paying a boatman or a coolie, the worker often declares that he will not take pay for so trifling a service; but should one by mistake pay him too little, he will vehemently declare your injustice to the whole world and in a loud voice demand more pay. (*Genesis* 23:1-16; 2 *Samuel* 24:15-25.)

When one goes out upon the highway, especially in the more mountainous regions, he is likely to discover the brethren of the thieves who beat and left for dead the traveler on his way from Jerusalem to Jericho. And, like his brothers, the priest and the Levite, the Chinese "passes by on the other side" when he comes to a stranger who is in trouble. On the one hand he fears that the bandits may return and injure him, and on the other hand he fears taking responsibility for an unknown man. Besides that, if the man should die while in his care, he is held responsible, and may even be seized and tried for the murder of the man. (*Luke* 10:25-37.)

The persistence of the Chinese is by no means inferior to that of the Jew. When the Westerner would become discouraged, the Chinese persists. Take, for example, the parable of the importunate widow, or the man whose friend from a distance comes at midnight. Both of these ask and beg and entreat until they get their desires, and so the Chinese whose heart is set will wear out

the one from whom he begs. In the mere matter of knocking at the gate, one is reminded of the parable, for a Chinese will knock and knock and knock, striking the iron ring against the iron nail until the listening Westerner is driven to distraction; but still the persistent Chinese stands at the gate and continues to knock. (*Luke* 18:1-8; *Luke* 11:5-13.)

To a Western mind the expression often used by the apostle John, in designation of himself, seems odd, but it has its exact counterpart in the Chinese language. Again and again he speaks of himself as the "disciple whom Jesus loved." To a Westerner such a way of speaking seems a bit immodest, as if John were boasting of being held especially dear by the Master. But to the Chinese it is a most natural manner of speech, and means, as it undoubtedly did at the time when John used it, that John had received great and wonderful benefits from Jesus. Thus it was a term expressing John's humble gratitude for wholly unmerited favors which Jesus had bestowed upon him. (*John* 19:26; 20:2; 21:7, etc.)

—Adapted from an article by Lillian Gray in the *Christian Endeavor World.*

CHINESE DRESS

As in America, the fashions and materials of dress vary according to circumstances. As a general thing, however, the men and boys wear long, full trousers, and long coats (except the coolies, whose coats are hip length), which sometimes fasten down the front, and sometimes on the right side. Frequently vests, which are short, and of a different color from the coat, are worn over the coats. These slip over the head or are fastened down the right side. The bottoms of the trousers are held in by leggings or by drawing up the stockings over them. The hair of the men and boys is cut short. (The queue is no longer worn.)

The dress of the women consists of the long, loose trousers, and a coat which comes nearly to the knees. Many of the women of China have adopted the pleated skirt instead of the trousers. This is usually black. The coats of some of the women have a narrow, band-like collar, one and one-half to two inches high, opening in the front; others have no collar at all. All are fastened on the

right side. There is frequently a trimming band of embroidered material about the bottom of the wide sleeves and around the neck of the coat when it is without the collar. In their glossy, black hair, drawn tightly from the face and gathered in a projecting knot at the neck or crown of the head, the women frequently wear ornaments of flowers.

The girls wear the loose coats, buttoned on the right shoulder, and the long trousers. These are not fastened at the ankle as are those of the boys and men. Many of the girls are also wearing the pleated skirt. The girls' hair is braided and hangs down the back.

Many Chinese costumes—especially those worn by people of means—and the ceremonial gowns merit the statement that "Chinese jackets are of any of the colors known to the wizards of the Oriental dye-pots." However, the majority are of somber-hued but rich materials, with the bright color furnished by the richly embroidered trimming bands. Blue, rather light in shade, is the most common color worn by the Chinese.

In cold weather the girls wear three or four coats, and often waistcoats of many colors on top of these; women wear wadded jackets, often of silk; and the men and boys and older women frequently have fur-lined jackets. White stockings and silk or cloth shoes (black for men and colored for women) are worn by all except the coolies, who wear straw sandals.

Chinese costumes may be made very inexpensively from kid cambric. A pajama pattern will do very well in providing the general outlines of the costumes.

SUGGESTIONS

Decoration Suggestions

Chinese flags. Flags of Old China portrayed a dragon swallowing the sun. The flag of the Chinese Republic is made up of five horizontal stripes, in the following order from top to bottom: red (for Han or pure Chinese); yellow (for Manchu); blue (for Mongolian); white (for Tibetan); and black (for Mohammedan). These may be made from Dennison crêpe paper or from cloth.

Chinese lanterns. Lanterns in China are of all sizes, colors (except white), shapes, and designs (dragons, lions, birds, fish, balls, pyramids, etc.). For directions for making lanterns, order PSB 55 and PSB 62, Service Bureau, Dennison Manufacturing Co., Philadelphia.

Chinese banners. These may be made of cloth or from Dennison crêpe paper. Any color may be chosen; however, blue, yellow, and of course red, will be most typical. These banners should be three times as long as they are wide. On them may be painted in black (or letters cut from black glazed paper may be pasted) Chinese proverbs (see page 63), or the words Happiness, Health, Good Fortune, or Longevity.

Paper flowers. Chrysanthemums, roses, lotus blossoms, wistaria, azaleas, fruit tree blossoms, etc., may be used.

Paper fish. The paper fish is a part of the poetry and art of the Chinese people. Whenever there is a "happy event," such as a birthday, marriage, or even engagement, the red paper fish is sure to be seen. Mottoes such as "May you have your heart's desire and more," are frequently found on these fish.

Parasols, fans, butterflies (see Dennison crêpe paper roll), birds, gold fish in bowls, and growing plants and dwarfed trees, particularly the "three friends"—the pine, cedar and bamboo—are suitable for decorative purposes. Descriptions of the festivals (page 69) may suggest other decoration possibilities.

Invitation Suggestions

In China invitations go out on squares of bright red paper or cardboard, for red is the joy color in China. However, any color may be used except white, which is the mourning color for the Chinese. A Chinese effect can best be produced by lettering. This should be done by beginning at the upper right hand side, with the words following one another in vertical columns. The invitation should always be formal, exalting the guest and humbling the host. For an affair such as a play or festival, the following invitation might be used:

W	C	T	A	I	A	O	O
I	O	H		N	T	F	N
T	U	E	T				
H	N		R	T	T	T	T
	T	L	I	H	H	H	H
C	E	I	F	E	E	E	E
O	N	G	L				
M	A	H	I	C	E	F	T
P	N	T	N	H	I	I	E
L	C		G	U	G	R	N
I	E	O		R	H	S	T
M		F	P	C	T	T	H
E	F		L	H	H		
N	R	Y	A			M	D
T	O	O	Y	S	H	O	A
S	M	U		O	O	N	Y
	-	R	W	C	U	T	
	-		I	I	R	H	
	-	H	L	A			
	-	O	L	L			
		N					
	-	O	A	H			
	-	R	W	A			
	-	A	A	L			
	-	B	I	L			
	-	L	T				
		E					

If the group prefers, the invitations may go out in the form of some outstanding feature of the decorations planned for the occasion, such as lanterns, banners, flowers, fish, etc.

Refreshment Suggestions

When light refreshments are to be served, selections may be made from the following list of Chinese "goodies": peanuts, raisins, watermelon seeds (the kernel is eaten), sugared nuts,—chestnuts, walnuts, almonds—jelly roll with sesame seed on top, dates, preserved ginger, candied fruits, peanut brittle, puffed rice balls, rice cakes, doughnuts, etc. Tea may also be served. In China tea is made by placing one leaf in the bottom of the cup

and pouring boiling water over it. No sugar or cream is used. (For other foods, see pp. 50-52, 59-60.)

Refreshments may be served from baskets suspended from a pole carried across the shoulder. In China, especially on festival occasions, the streets are filled with hundreds of men carrying their "restaurants" about in just this way. The baskets may contain the popular meat dumpling, boiled and served hot; balls of ground rice, flavored at the heart with a little brown sugar and walnut, doughnuts, which are known by the very expressive name of "Imps of Oil and Wind," etc.

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